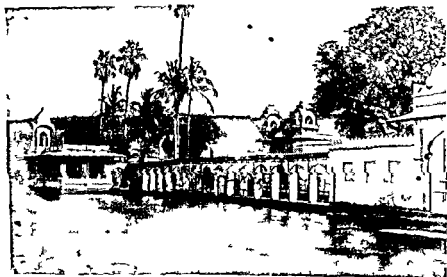


A JOURNEY
IN
NEPAL AND NORTHERN INDIA.

A JOURNEY
IN
NEPAL AND NORTHERN INDIA.



1 TEMPLES AND BATHING CHATS AT THE SHRINE OF PAGUPATI NEPAL



2 ISLAND-PALACE IN THE LAKE AT COOEYPORE

Photo graphed by the author

A JOURNEY
OF
LITERARY AND ARCHÆOLOGICAL
RESEARCH
IN
NEPAL AND NORTHERN INDIA,
DURING THE WINTER OF 1884-5

BY

CECIL BENDALL, M.A.

FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE,
PROFESSOR OF SANSKRIT IN UNIVERSITY COLLEGE, LONDON,
MEMBER OF THE ROYAL ASIATIC SOCIETY

CAMBRIDGE
AT THE UNIVERSITY PRESS
1886

PREFATORY LETTER

DEAR MR VICE-CHANCELLOR

The following pages are intended to fulfil the promise made in my letter, published by your predecessor in the *University Reporter* of 26 May 1885, of submitting to the University a detailed account of my recent tour in India in accordance with the conditions of Grace 2 of the Senate of 19 June 1884. I then expressed a hope that the present publication might be ready early in last Michaelmas term, but circumstances rendered that impossible and even now it is not as full as I could have wished. It seemed better however to make no further delay. The chief matters postponed are the descriptions of several interesting and little known MSS and the publication of several inscriptions.

In the descriptions of the new literature that I have brought to light I fear my brief notices will seem very partial and meagre if compared for instance, with the admirable accounts and extracts given in the recent reports of Professors Peterson and Ramakrishna Bhandarkar. Some allowance will doubtless be made for the difference of situation between scholars working with the ever helpful pandit always at hand in the glorious *λαμπρος αιθηρ* of India and the single handed efforts of one whose hours of daylight (such as it is in a London winter) are chiefly consumed by official work. I have thus had to forego describing in detail the fine representative collection of Sanskrit and Prakrit literature purchased by me at Bombay from Pandit Bhagvan Das and to confine myself to reproducing his rough list without classifying the MSS, as I have done in

the case of my own collection. Still less have I been able to give notes on the more remarkable works, as I have attempted in that case. An adequate description, indeed, would be the work of years rather than of months. My want of daylight leisure has also prevented me publishing all my inscriptions, but I hope to be able to deal with them before very long.

My acknowledgments of help received during the journey itself will be found at the end of Part I. In reading these I trust my native friends will recognise their own names. At the risk of occasionally seeming pedantic I have transliterated their names like other Indian words, without reference to local pronunciation¹.

In the preparation of the present work, I have to thank several friends especially Professor William Wright for many valuable hints and for kind and prompt help in revising the proofs. Professor J. G. Buhler of Vienna has likewise aided in the revision of my inscriptions. Professor Cowell, Dr Daniel Wright, Professors Weber, Jacobi, and Adams have also favoured me with ready answers to various special questions that I have ventured to address to them.

I feel it also my sad duty to refer here to not fewer than three of those who aided in my work in various ways and have been removed by death since I commenced it.

The first is the late Rana uddipa Simbra (Runodeep Sing), Mahārāja (Prime Minister) of Nepal, who was slain during the disturbances in Kathmandu in November last. Whoever may be the new rulers, I trust they will be no less ready than the late Premier to afford a courteous reception to scholars.

Next I must mention Mr James Fergusson, incomparably the soundest and most accomplished critic of our day in his particular branch of art, who took a kindly interest in the journey now recorded, both before and after it was undertaken.

¹ As for Bengali where the divergence of spelling and pronunciation is greatest attempts to put them into popular spelling appear often as ridiculous in the eyes of the Hindus as in our own if we may judge from the correspondence in the *Pandit* for April 1869 (Vol. III p. 218).

Perhaps one of the last opinions he delivered on his favourite subject of Indian art was in reference to the photograph of the temple at Oodeypore now published¹

Lastly I have to mourn the heavy loss still fresh in the mind of every Cambridge reader of one of the most trusty, most energetic and most appreciative friends and supporters of the present work and let me add of the worker also. Under the auspices of Henry Bradshaw the greatest librarian of our time it was my privilege to commence my study of manuscripts. I shall never forget the sympathy, and even enthusiasm with which he used to follow, in the minutest palæographical and chronological details my endeavours to arrange the great Nepal collection of our Library, nor my debt to him for many a hint and practical direction in the work of re-arranging many masses of confused leaves and in describing and registering the re-arrangement. I well remember a phrase of his used not without a touch of irony significant for us librarians. My favourite occupation is putting rubbish in order." Though no professed Orientalist he had something to teach specialists in all branches. He had, as many others can testify a very strong sense of the value of our Oriental collections and not the least of that sent by Dr Wright from Nepal. My proposal to visit that country found in him from the first one of its most friendly and warmest supporters. I have seldom received more real encouragement than from the expression of the general and firm support that he was pleased to give to my application to the Worts Fund on the occasion of its discussion in the Arts School on 17 June 1884.

Conscious as I am of the shortcomings of the present work I have no keener regret in connexion with it than that it cannot be submitted to him at all events in its complete form though some of the first part was read in manuscript by him and has been in a few places modified according to his suggestions. Yet it is some satisfaction to know his opinion of my efforts and of their possible results and development whether by

¹ See List of Illustrations No. vii. note 2

f' myself or others and thus I feel that I cannot now do better than conclude by quoting the final sentences of the last letter of any consequence that he wrote to me,—a propos of the journey now described “Your work is a real beginning and must lead to more good work I only hope that you may be allowed to have a hand in it.”

I remain,

dear Mr Vice Chancellor,

Yours faithfully,

CECIL BENDALL

TO THE REVEREND THE VICE CHANCELLOR
OF THE UNIVERSITY OF CAMBRIDGE

LONDON, March 1886

TABLE OF CONTENTS

	PAGE
PREFATORY LETTER	v
LIST OF ILLUSTRATIONS	xi
PART I ARCHÆOLOGICAL AND GENERAL REPORT	1—39
• PART II LISTS OF MSS WITH NOTES	39—67
• § 1 Classified list of MSS personally collected	40
Rough list of MSS from Bombay	49
§ 2. Notes on particular MSS acquired	54
§ 3 Notes on MSS in private possession	66
APPENDICES	69—96
I INSCRIPTIONS	71
II ROUGH LIST OF JAIN MSS AT BENARES	88
III REVISED TABLES OF KINGS OF NEPAL, WITH ADDENDA • TO CATALOGUE AND NOTICES OF CRITICISMS THEREON	92
INDEX	97

LIST OF ILLUSTRATIONS

COLLOTYPE (Autotype Company's process)

(Except where otherwise stated, from negatives by the author)

I	{	1 Temples and bathing ghats at the shrine of Pīṣupati ¹ , Nepal 2 Island palace in the lake at Oodey pore ²	} <i>Frontispiece</i>
II		Figure of Sun god with inscription (No V)	to face p 8 (see also p 80)
III		Kumari-devā, Kathmāndu	to face p 10
IV		Temple of Kumbheṣvara, Patan	" p 12
V		Disused Buddhist monastery, Patan	" p 13
VI		Tank with Buddhist <i>cāitya</i> and Hindu temple, Chaya vaha, Patan	" p 16
VII		Temple near the palace, Oodeypore ³	" p 31

¹ Not described in the text but see Dr D Wright's History of Nepal p 21

² The two views from Oodeypore (I² and VII) are also not described in the text but are in fact inserted by an after thought the first as an attempt to give some idea of the wonderfully beautiful combination of architecture and lake scenery so characteristic of Rajputana in a locality still surprisingly little known. As for the temple (No VII) almost the only notice I find of it is in Major H H Cole's First Report on Ancient Monuments, p clxxix where he draws attention to its astonishingly late date A.D. 1731. As the photographs illustrating this Report are not generally accessible I publish this though it is by no means all I could wish it to be until a better appears. The condition of photography in India I may here observe, is most unsatisfactory. The ordinary European firms charge for views prices that I may characterize from knowledge of the actual cost of photography in the country as most exorbitant. I found however one distinctly able and enterprising photographer somewhat more moderate in charge Lala Din dayal a Digambara Jain at Indore who seems to have brought to bear on our modern art science some of the traditional art feeling of his sect. For the sake of those readers who are interested in Indian architecture I may mention that this photographer has a London agent Mr Farrer of Hanway Street W.

PART I.

ARCHÆOLOGICAL AND GENERAL REPORT.

My tour in Northern India commenced at Bombay on Oct. 22nd, 1884.

After landing I lost little time in making the acquaintance of Pandit Dr¹ Bhagvānlāl Indrajī, whose researches in Indian antiquities, chiefly published in the *Indian Antiquary*, are well known both in India and Europe. The Pandit resides near the Valkesvar shrine—a celebrated and most picturesque place of Hindu pilgrimage, situated in strange juxtaposition to the fashionable European quarter of the Malabar Hill. In his house is a large and interesting collection of coins, copperplate grants and other antiquities. Amongst other objects I may note in particular a double-headed figure covered with inscriptions in the rare and interesting Ariano-Pali character. It is much to be desired that the Pandit or some other antiquary should publish some account of this monument.

Having made no extensive study of Indian numismatics, I offer no opinion as to the exact value of the Pandit's collection of coins, which is however strongly representative of the Gupta period; but as the Pandit has probably made more extended scientific travels than any other native of India, and these

¹ The Pandit was presented with the honorary degree of Ph.D. by the University of Leiden, already distinguished for its Orientalism. I trust that our own Universities will some day do honour to themselves by following this example, especially if, as seems likely, some distinguished native scholars are induced to come to Europe for the Orientalists' Congress of next year.

always with an antiquarian object, it doubtless represents a great diversity of place as well as time. I have little doubt that Dr Bhagvanlal would readily respond to requests from institutions like the University or the British Museum for copies or impressions from which possibly exchanges of duplicates could be arranged.

My more particular purpose in seeking the acquaintance of this great scholar was to gain some advice as to my journey to Nepal. The Pandit himself spent four months in that country in the year 1880 and published some valuable and interesting inscriptions copied by him there, in the *Indian Antiquary* (Vol. IX pp 160 seq. sequel in Vol. XIV pp 411 seq). Following a suggestion of my friend Professor J. G. Buhler of Vienna who had kindly written to Dr Bhagvanlal to interest him in my journey to Nepal I sought to induce him to accompany me thither but after some hesitation my proposal was declined on the ground of numerous literary engagements. I may state here however that on my return to Bombay the Pandit expressed regret that he had not gone with me and further added that should I visit Nepal again he would accompany me both to Kathmandu and to some other parts of the country which I shall mention later on. c

I cannot however speak in too warm terms of the kind and friendly way in which this eminent scholar placed at my disposal the very exceptional experience he had gained as the only scientific traveller who had visited this secluded country unencumbered by all the restrictions placed there on Europeans. I not only profited by numerous conversations with him during my hurried stay in Bombay, but also received after my departure several letters containing valuable hints and information as to the whereabouts of objects whose existence the Pandit had ascertained without being able to publish a description of them.

In Dr Bhagvanlal's collection are also several early MSS from Nepal from which I obtained some fresh dates supplementing the chronological table of the Kings of Nepal occurring at pp. xii sqq. of my Catalogue. These are given in Appendix III below.

* On leaving Bombay for the interior I made a short detour to the great cave of Kārli, certainly among the most solemn and impressive of all the temples of the world, deeply interesting as a monument alike of the stately magnificence of ancient Buddhism, and of constructive religious art, enhanced by the venerable records with which its stones are covered. After a preliminary visit to Benares I proceeded by the Tirhut State Railway to Motihārī. I passed the Nepalese frontier near Phulwaria not without considerable annoyance from the officials, and arrived in Kathmandu¹ on November 9th.

Here I occupied the travellers' bungalow belonging to the Government of India, and during each day was entertained by the Resident, Mr C Girdlestone, whose kind cooperation in forwarding several of the objects of my visit I desire cordially to acknowledge. The first of the few days I was enabled to spend in Nepal had to be given up to inactivity, as the Resident considered it unadvisable to visit the city, especially for the purposes of archæological search, without acquainting the Durbar with the objects of my mission. I utilized the time, however, to some extent in preliminary work for my chief object, the acquisition of MSS, by several conversations with the Residency Pandit Indrānand, the son of the late Pandit Gunānand, one of the *collaborateurs* in the *History of Nepal* compiled by Dr Daniel Wright, and published by the University. Such success as I had in my main object was almost entirely due to the exertions of this Pandit, to whom I am also much indebted for very attentive and courteous guidance in visiting several of the more distant localities of archæological interest. I also

¹ I leave the spelling of this name without underlined marks, because I do not care for such marks in geographical names where they are not absolutely necessary as guides to an intelligible pronunciation, also because there seems great doubt as to the exact form in this case. The native chroniclers seem always to use the quasi classical form, Kantipur, Dr Hunter's Gazetteer has 'Khatmandu (*Ādī māndu*)', another Sanskritised form (giving a real or attempted derivation) is Kāshthamandapa (see my Catalogue p 100) the writer of the recent history of Nepal in Bengali, a native of Nepal whom I met in his exile writes Katmunda. In any case let me observe that the first syllable is long (as in 'bath'), while the accent is on the second syllable.

profited much by the cordially rendered assistance of the Residency Mir Munshi Durgācharāṇa Mīra. The Pandit had already gained particulars as to a list of desiderata which I had forwarded to the Resident by post he had also obtained one MS on approval which I ultimately purchased. See Classified List of MSS in Part II § VI No 2

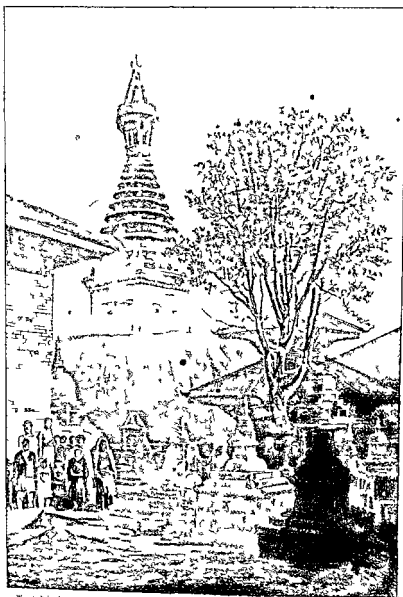
On the 12th November I made a beginning of practical archaeological work by visiting some of the places in or near the town of Kathmandu in which inscriptions had been found by Pandit Bhagvānlāl in 1880

The very first and nearest of these seemed to illustrate forcibly how desirable it is that opportunities should be taken to reproduce these documents while they still exist

This was the short inscription of Amṣuvārman [*Indian Antiq* Vol IX (for August 1880) No 8] which is described as at Sātdharā near the Rāmapokhara tank. The whole masonry of the place round the spring seems quite recently to have been demolished and heaps of brick rubbish are lying about in all directions the whole spot as far as the tank being now included in the parade ground. I found no trace of the inscription so that it would seem that the Pandit was only just in time to preserve a record of it

I next visited Lagan tol within the town, and there saw the originals of Nos 3 and 4 of Pandit Bhagvānlāl's series and can testify to the great accuracy of the published reproductions of these as I examined the dates in particular with considerable care. Near the site of No 4 at the opposite side of the temple of Jūsī is a specimen of a class of inscription of which I found several instances in Nepal viz a stone at the end of a conduit in which was formerly a spout inscribed with the date and name of donor. The present inscription is given in full in Appendix I with facsimile. It is dated [Cṛīharsha [Samvat 151 (A D 677) and records the donation of the conduit with *certain measures* of land by a matron named Bhojamatī to the temple committee of Lanjagval for their perpetual enjoyment thereof

On November 14th I visited the famous hill of Svayām bhunath of which a description together with early myths



W. L. J. Smith

From a Photograph by the Author

CAITYA OF SVAYAMBHUNATH
NIFAI

concerning it, is to be found in Dr D. Wright's work on Nepal, pp. 23, 79 sqq. I give a view, drawn from an imperfect negative of my own, of part of the great central mound, with a curious collection of smaller stūpas of slate and stone with which the courtyard is crowded. I ascertained from some of the priests of the shrine that several Sanskrit manuscripts, including a palm-leaf 'Ashtasāhasrikā,' a paper Lalitavistara and others, were preserved here. They declined, however, to exhibit them, the custom being to produce them only on special religious occasions for the adoration of the faithful. How intelligent would be the use of such books may be inferred from the circumstance that even the chief priest to whom I addressed some simple Sanskrit phrases, did not so much as attempt to answer me in the classical language—a point of honour with every decent pandit in the plains of India.

During my pilgrimage to the shrine I found remains of an early inscription on a fallen and broken lāt or votive pillar, now lying along the side of a well in the courtyard. It may be seen in the illustration just at the feet of the group of garlanded worshippers and others. The inscription is at present a mere fragment, as the lower part is broken, and the upper part is worn and has been partly recovered with a thinly scratched (and to me illegible) modern inscription. The character, however, of what remains is of decided Gupta type, quite distinct from the Amṛavarman group of the viiith cent A.D., as may be seen at once from the archaic forms of क, ए and other letters, which resemble typical inscriptions of the fourth and fifth centuries; so that we may fairly infer that the shrine has an antiquity of some 1400 or 1500 years—a consideration which is interesting when taken in connexion with the literature of the spot, namely the various redactions of the Svayambhū-Purāṇa, as to which it may suffice here to refer to the citations in my Catalogue of the Buddhist Sanskrit MSS. in the University Library, p 7. Up to the present time I have not succeeded in obtaining from the few lines that are even partly legible anything of sufficiently connected interest to make it worth publishing. I also took a photograph (not now

published) at the base of the great flight of steps leading up the hill shewing a figure of Buddha between two lions of archaic character. The figures and numerous small stupas here are surrounded by numbers of small tablets deposited by Tibetan pilgrims. Most of them bear the familiar 'om mani padme hum' in the characteristic raised (not incised) letters. A living representative of these pilgrims was standing in the foreground.

In the latter part of the same day I was favoured with an interview with His Excellency the Maharāja or prime minister of Nepal Rana uddipa Simha. On the same occasion I had the pleasure of meeting General Khadga Shamsher Simha who by his friendly courtesy and excellent knowledge of English was of great assistance to me on this and several other occasions. There was also present the Durbar pandit Vacaspati who conversed in clear and excellent Sanskrit, in which also the Maharaja (who is evidently much interested in the classical language) occasionally joined.

I then explained my objects in visiting Nepal briefly referring to the work recently done by myself and by others on the literature and antiquities of the country. Permission was granted to see the Durbar library and also to copy inscriptions and to photograph buildings. I also made some suggestions as to the desirability of viewing some very ancient manuscripts and other documents mentioned to me by Dr Bhagvān Lal Indrajī as in the possession of Buddhist and other religious establishments, and a promise was made that efforts should be directed towards procuring access to these by having them brought to the Durbar or otherwise. Judging by the great trouble that was taken to show me the Maharaja's own MSS, it may fairly be supposed that had my stay in the country not been curtailed as it was some of the hopes thus raised might have been realised. On the following day I visited Bodhnath (described in Wright's *History* p 22 with a picture¹, and the legend of its

¹ The place is really flat the apparent elevation behind the mound is obviously due to a desire on the part of the Doctor's native draughtsman to get in as many buildings as he could.

foundation at p 100) The shrine seems almost entirely kept up by Bhotiyas and Tibetans The adjacent village abounds in small Tibetan inscriptions, mostly of very modern appearance I took a rough copy of a single specimen of these

On the 16th November I made my first visit to the interesting old town of Pītan, formerly called Lalitapur or Lalitapattan, only 2½ miles from Kathmandu, but long the seat of a separate monarchy¹, and at present the chief seat of the national Buddhism A photograph is published by Hoffman of Calcutta which gives some idea of the singularly diversified and picturesque effect of the group of temples in the great square of the old Durbar there They appear to be mostly of the xvith and xvith centuries and from inscriptions written in Newari and therefore not reproduced here I gained some particulars as to the genealogies and dates of the kings of this period, which I have incorporated in the revised table of kings supplementary to that published in the introduction to my Catalogue See Appendix III In a street leading through a small drill-ground, eastwards from the south east corner of this square, I discovered two inscriptions of the viith century, adjacent to wells called respectively *Gairi dhārā* and *Sun dhārā*

The first is dated [Griharsha] Samvat 82 (A D 688) and records the provision made by a monarch for the due worship of a divinity as well as for the repair and cleansing of the shrine The residue (*pariṣeṣha*) if any, of the grant was to be used for the feeding of 'the Pācupātis and Brahmans' The executive officer of the grant is a *Yuvaraj* whose name seems to be Skanda deva The stone is much weather worn at the top, but many of the remains of incisions though nearly flattened down are fairly legible The experience of a stone like this showed the importance of supplementing any system of estampage or other copy from contact, by photography At the same time I have unfortunately to add that the risks of the latter process were exemplified by the fracture of the glass of my negative, which I therefore do not publish, but give in Appendix I an autotype

¹ See my *Catalogue of Buddhist Sanskrit MSS* Intro p x

reproduction of part of the *back* of my paper copy, so that the letters appear raised instead of incised as they are in fact

The Sundhīrā inscription is dated [Çrīharsha] Samvat 34 (A D 640) and records a grant from a king whose name is now lost but doubtless Amçuvarman of land near the village of Matin the assessment (*pindala*¹) of which is to be handed over to the Pāncalīkas elsewhere endowed both by Amçuvarman and his successor Jishnugupta (Bhagvanlal Inscr 7 and 10) as a permanent endowment for the repair of a building which the king had recently restored after considerable dilapidations had occurred. As to who the Pāncalīkas were we have no certain information. Dr Bhagvanlal in his note (26) on his 7th inscription tells us that the word *Pañcalika* seems to be a technical expression corresponding to the southern Pañcakulika and the modern Panch with which we are to compare the modern temple committees called *guthi*. In the *History of Nepal* as translated by Dr D Wright the term does not seem to occur but at p 163 we find that (many centuries after this) a town Panavati (now Panauti) was founded near the Prayaga tirtha of Nepal celebrated in the Śāstras on the site where the Pancala des formerly stood', while on p 133 we are told that Amçuvarman who was reigning at the date of this inscription 'went to Prayaga tirtha and persuaded [the deity] Prayaga Bhairava to accompany him to Nepal. May we conjecture (until further evidence is forthcoming) from these confused and mythical traditions that the Pāncalīkas were a band of settlers whom Amçuvarman introduced from the Kanauj and Prayag (Allahabad) districts and whom he sought to propitiate by grants of territory and general endowment?

Near the inscription on the opposite side of the open square in which it stands is a small group of images in high relief with a votive inscription in verse recording that in [Nepal] Samvat 203 Vānadeva son of a king (*bhunatha*) Yaçodeva erected this image in honour of the Sun god which had been

¹ See Bhagvanlal's Inscriptions foot note 31

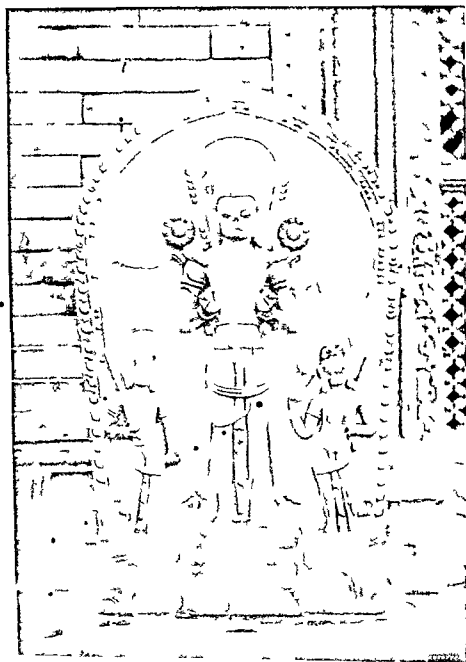


FIGURE OF SIVA WITH INSCRIPTIONS (NO V)

planned by his mother* Two points of interest attach to this group, of which I accordingly made a photograph, now reproduced (1) In view of the comparative rarity of sun-worship at the present day, it is important to get a dated figure of the deity with his attendants. In illustration of this I may mention that none of the pandits to whom I showed the photograph recognised the figure without the inscription, excepting only Dr Bhagvānlāl, who tells me that he means to publish some notes, which will surely be most acceptable, on sun cult in India. (2) Yaçodeva being unknown as a king of Nepal proper, it is reasonable to suppose that he was a neighbouring petty rāja, as such he may have been the father of the first of the new line who about this time (Wright p 160, and Bhagvanlal, *Ind Ant* Dec 1884) took possession of the Nepalese throne It is true that the first of this line is called Vama (Bīma)deva, not Vānadeva, but such errors of a letter where the sound is similar are not uncommon in these *vaṃṣavalis* thus Ānandā, known to us from the MS colophons, is always called Nanda in the chronicles, so too his successor is variously called Mitra and Amrita I suppose, then, Vānadeva to have been at this time (A D 1083) intriguing (cf Wright, l c) as *yuvārāj* with the people of Pātan and to have enjoyed his two years of sovereignty about three or four years later See Appendix III

About 20 yards up a lane leading southwards from the same square is a conduit stone with a line or two of chipped and obliterated letters of archaic type

The next day was occupied by second visits to the inscriptions near the Jaisi temple in Kathmandu and to Svayambhunāth hill to further the investigations summarized above

Nov 18, 19 After a day spent chiefly in work connected with *MSS, I walked to the charmingly situated shrine of Gokarna, and attempted to reach from thence the hill of Chāngunārāyana, but being misdirected, had to postpone the visit to another opportunity, which, I regret to state, did not occur I have written* to Nepal however, for a copy of the missing parts of Pandit Bhagvānlāl's reproduction of the im-

portant inscription there, and venture to hope that after the general progress made in the country since the Pandit's attempt seven years ago¹, no difficulties will now be experienced in getting the whole copied

On Nov 20 I visited Kīrtipur, but failed to find any early inscriptions, but on my return thence through the southern part of Kathmandu I discovered a conduit inscription in a place called Varan tol. It is dated [Nepal] Samvat 239 (A.D. 1139) by a curious coincidence the same reign and date as Add MS 1643 second colophon in our University Library. The characters have a special interest as being I think, hitherto unnoticed in inscriptions and bearing a very distinct analogy to the hooked-top written character of the period peculiar to Nepal, as to which I may be permitted to refer to my remarks in the Palæographical Introduction to my Catalogue of MSS from Nepal. See Appendix I

The language of the inscription is somewhat faulty in its Sanskrit and relates to the construction of the conduit

Nov 21 The archaeological work of the next day was chiefly in Kathmandu

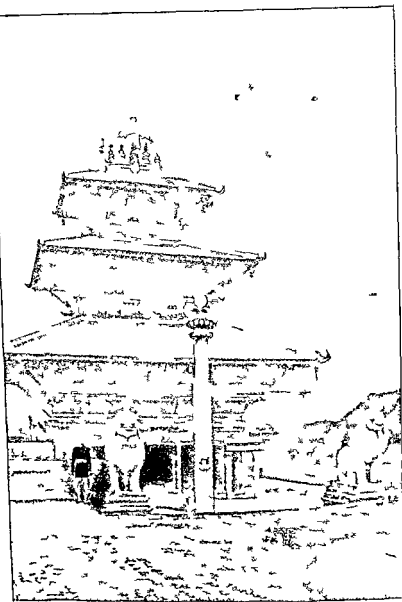
Here I took a photographic view now produced in auto-type of a portion of the great Durbar square, often photographed from different points. I selected the Kumārī devāl at its S.W. corner as a typical Nepalese temple showing in the background a building somewhat characteristic in style, which Dr D Wright explains to me to be an annexe to the Durbar, used on ceremonial occasions.

For her I selected a stūpa in a court behind the houses in a narrow but busy street leading northwards from the square and called Etta to² as an example of this kind of erection still found even in the middle of the larger towns and usually standing, as this one does in large open squares which must be of great sanitary advantage in a place where to western notions every law of health seems reversed

¹ See the *Indian Antiquary* Vol ix 160

² Dr Daniel Wright's remarks (*History of Nepal* p 19) are not at all too severe from a European doctor's point of view. I can only say that the con





Wm. A. Smith

From a sketch by the Author

KVACCHA DEVAL EAR PATAN

NEPAL

In the vicinity I found an inscription dated [Nepal] Samvat 818 (A.D. 1698) reign of [Bha]skaramalla (see Revised Table Appendix III)

Nov 22 On this day a second visit to Patan yielded some of the results anticipated in the account of the place given above and I also took occasion to photograph the Kvaccha deva which stands outside the town to the NE and near the river. From my photograph a lithographic drawing has been made which is now published. My visit to this temple was due to a drawing (No 21) in a series prepared some 50 years ago for Mr Brian Hodgson at once the greatest and least thanked of all our Indian Residents when in charge at Kathmandu.

Mr Hodgson kindly lent me the series for my journey and the present report and has directed that it is to be hereafter deposited in the India Office Library. I observe that in the drawing in question a smaller two storied temple is added to the right hand of the large one. This is stated in a foot note ~~to be~~ "Sacred to Sarasvati built by Tejnam 1667 Newar era but there is no trace of this building now. It would be interesting to learn how it disappeared it was certainly not pulled down to gain room as the temple stands quite beyond the town. It occurs to me as possible that Mr Hodgson's native draughtsman a weak point with whom was trying to get too much into a picture inserted a temple from some other place to make a pleasing composition. If I could make a longer visit to Nepal I should certainly try to clear up this point as 1667 (A.D. 1447) is somewhat early for such a building as that shown in the drawing.

Near the NW corner of the town stands the temple of

It is on an ordinary eastern town, say Cairo or Benares gives one no idea at all of Kathmandu. The nearest thing I found in India were some terrible lanes in the native capital (in most respects so advanced) of Jeypore. But as the people seem stronger and far more active than most of the inhabitants of India. A sanitary criticism is a little disarmed. It would be certainly a pity and more over useless as Dr Wright points out to destroy the old buildings often so charmingly picturesque simply to apply laws made for a less hardy race. I am bound however to add that since I left Kathmandu and indeed since I wrote the above lines a very severe outbreak of cholera has occurred in the town.

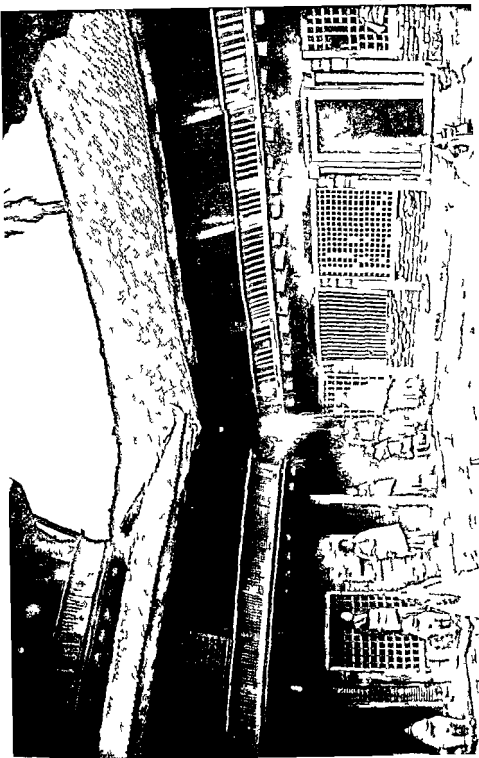
Kumbheçvara (Çiva) which I have selected for illustration as a fine and hitherto unnoticed specimen of Nepalese architecture. In the extensive and picturesque courtyard of this temple are several inscriptions. The earliest is clearly and evenly cut on a slab of slate so smooth as to allow of my making a heel ball copy. The inscription is dated in Nep Samv 512 (A D 1392) and records the foundation of the temple by one Jayabhīma to promote the recovery of his wife from a fever, Çiva however took her to his heaven but the husband kept his word and with the consent of his second wife Abhayalakshmi and his sons built a lofty temple (*prasāda*) to Çiva Kumbheçvara with *torans* (trabeate arches) in place of the mere dwelling house (*avasa*) which had housed the god before. He likewise cleared the ground and surrounded it by walls subsequently adding a square built treasury (?) (*chaturmukhakoçra*) which as well as the temple he enriched with precious ornaments. I had not time to work out fully the archaeology of this fine temple, but I noted on the main building a long inscription dated 921 (A D 1801) apparently referring to a restoration. See the autotype reproduction of my negative.

On the outskirts of the town are the *Ipi tuda chaitya* mound and the *Ipi vihāra*.¹ The former is of simple form and preserves the wooden poles which appear in Mr Hodgson's sketch of the place.¹ To the latter, which seemed a typical and ancient vihāra I was not allowed entrance beyond the door. In all matters of this kind I always found the adherents of Buddhism—once the most liberal of religions—more superstitious than the lowest of the Hindus and as intractable as the most bigoted of the Jains of India.

Close to the above named temple is a building obviously a Buddhist vihāra, to which as it has passed into the hands of Hindus being now a Bhagavadāval I gained access and photographed the quaint courtyard in which may be still seen all round the lattice apartments where the reading of the law

¹ Dr Wright does not give this chaitya any special name. It is No 3 in his note on p 116 of his history.





and other religious exercises were carried on. See the autotype reproduction

On Nov. 23—24 I made a two days' visit to Bhātgaon, staying there in a house kindly placed at my disposal by H. E. the Mahārāja.

To the right of the temple of Bhairava, in one corner of the great square, I found an inscription of Yakshamalla dated N.S. 560 (A.D. 1440), of which I took a rough squeeze.

Near the celebrated brass gate of the palace I noticed an inscription of Raṇajitamalla, dated N.S. 874 (A.D. 1754), the latest date of any document that I have observed previous to the Gorkha conquest.

In this town I obtained direct access to a collection of MSS., several of which were in Bengali or in Maithili character and dated in the peculiar local Lakshmaṇa Sena Samvat (A.D. 1106). Amongst others I noted a copy of a rare grammatical commentary, the *Bhāṣāhvṛitti* by Purushottama, and portions of a work called *Myāyācāstrasmṛiti* written at Kathmandu in the viith century of Nepal: a Newari commentary was added to the text and the work seemed similar to the '*Mānava-nyāyācāstra*' of Nārada, subsequently purchased by me at Kathmandu. In Dhruva-ṭol I found a small and fragmentary inscribed slab in the centre of a raised platform now chiefly used for threshing.

Further up the winding lane which forms the chief street of the town, in a place called Golmādhi-ṭol, I found another inscription, in more perfect condition. This I have already published in the *Indian Antiquary* for 1885. As there stated, the inscription is to be compared with others of the same two rulers in the series already referred to (see the *Indian Antiquary*, Vol. IX. pp 169 foll.) edited by Drs Bhagvānlāl and Buhler, which give the dates of Samvat 34 and 39, referred to the era of Çriharsha and thus corresponding to A.D. 640—46. Independently of Nepalese evidence, we know from Hiuen T'sang that Amṣuvarman flourished in the first half of the viith century A.D.; so that the date of the present inscription, 318, accords perfectly with Al-Berūnī's Gupta-Vallabhi era

yuvarāja), but had abdicated at some time subsequent to A D 1392 in favour of his three sons, while subsequently the eldest superseded the other two in the regency. Finally in A D 1412 we find the second brother Jayajyoti¹ perhaps reigning alone. It is a curious illustration of the irregularity of the Nepalese chronicles that none of them, including that recently² commented on by Dr Bhagvānlāl Indrajī, make any mention of these three brothers, but agree in making Yakshamalla the son and immediate successor of Jayasthiti. Compare the revised table of kings of Nepal in Appendix III.

I proceeded next to photograph the picturesque tank known as Chāyavāhā. The Buddhist stūpa on the left bears inscriptions dated N S 577 and 579 (A D 1457—9).

The whole scene was selected as a favourable and characteristic specimen of the picturesqueness of the Nepalese town, showing as it does specimens of the tumular and pagoda styles of Nepalese religious architecture, and of the equally characteristic domestic work with carved wood fronts and overhanging eaves.

Nov. 27. On this day H. E. the Mahārāja kindly sent me a number of coins to examine. All with one exception were Nepalese silver of the xviiith and xixth centuries. I have noted a few dates and kings' names, not hitherto noticed, in my revised table of kings given below in Appendix III.

But the great event of this day was my visit to the Mahārāja's library. I did not, however, enter the room in which the books are usually kept, but the whole collection, consisting of many thousands of MSS, was brought for me from the palace to the Durbar school building. So much trouble having been taken for my convenience, I made no enquiries as to the library room itself. Possibly the books are usually stored in one of those small rooms in which some of the best Indian collections of manuscripts (e.g. that in the splendid palace at Oodeypore)

¹ Catal p 155 ad fin

² *Ind Ant* Dec 1891, p 414. In preparing this Report I have also made use of a MS of the *Vamçavali* (acquired through Dr Wright by the British Museum), as far as my scanty knowledge of Tāndi enabled me to verify statements from its crabbed dialect.



are even now kept and which contrast so curiously with European ideas of a commodious library. If this be the case we must hope that educational progress, now we trust, commencing in Nepal will extend to the affording of still greater and more regular facilities for the study of the unique literature of the country preserved in this collection of MSS, in many respects as we shall see, the finest in India.

Several pandits were assembled to assist me among them Damaravallabha Panta known as a scholar beyond his native country and now teacher of Sanskrit in the *pāṭhshālā*. As to the obliging library staff I will only say that, however the books are *kept*, they are *found* with a quickness that many a European library cannot equal. As far as I know, I am the only European who has seen this collection, but some information as to its contents has on two occasions been placed in European hands.

One of these accounts is to be found in the lists sent to the University Library by Dr D Wright, of which an abstract is given in my catalogue at p 17 but I always understood that so far from having seen the collection, he had doubts as to its existence, hence the remark there added, 'It is impossible to say whether such a collection really exists' a statement which I am now glad to be able to reverse.

Another account is to be found in an official paper—like so many others unknown to the few whom it might really benefit—kindly unearthed for my enlightenment by Mr A Mackenzie, Home Secretary to the Government of India at his office in Calcutta during my subsequent visit to that place. It bears the somewhat strange title "List of Sanskrit Works supposed by the Nepalese Pandits to be rare in the Nepalese Libraries at Khatmandoo." At the end occurs the subscription

R Lawrence Resident Nepal Residency

The 2nd of August 1868

The very existence of the building in which I saw the books is a proof of this. Ten years ago (1875) Dr Wright wrote 'The subject of schools and colleges in Nepal may be treated as briefly as that of snakes in Ireland—there are none. Now we have at least one building in which both English and Sanskrit are taught and as I have every reason to believe well taught.'

That both this and Dr Wright's lists refer to the real collection seen by me, was proved by the classes of literature, which correspond exactly, in name and in number of books, with the rough but classified list of books which was first placed at my service at this visit to the library. There have been, however, very numerous accessions nor can the rough list be anything like complete for the MSS in the library are counted not by hundreds merely, but by thousands.

I may add that I mentioned to H E the Mahārājā, a possible application for copies of works in the library, and found from the pandits in charge that the services of a copyist could be readily secured. I trust therefore that efforts will be made to obtain copies of some of the rare works which I now proceed to mention.

In Grammar (*vyākharana*)

Library No.	Page in Lawrence's list.
-------------	--------------------------

1558	9
------	---

Candrayākharana, with commentary by Dharmadasa. Palm leaf, 159 leaves, 20 inches by 2, straight topped character of XII—XIII cent, comparable to that of Add 1648.

It would be of especial value to our library to obtain a copy of this fine MS, as we possess the only fragments of this grammar known to exist in Europe. My present acquisitions have all but completed the text, while we have several fragments of unidentified commentaries, which this MS would put us in the way of assigning to their authors.

Library No.	Page in list.
-------------	---------------

421	
-----	--

Bhashāvrutti, by Purushottama, with commentary called *Bhashāvruttipañjika* by Viśvarupa. Palm leaf, Bengali writing.

I have remarked above, p 13, on the rarity of the text. This commentary is, I believe, quite unknown.

I next give a list of plays, of which the first only appears in Lawrence's list.

1. *Amritodaya nataka*

- * 2 Bhairavananda, by² Manika, produced under Raja Jarasthiti
(A D 1385—92) Compare our MS Add 1658 (Catal p 159)
3 Malyagandhini
4 Vidyatilaka
5 Vimvalapani (l)
6 Çrikhandacaritra.

None of these plays have been met with in India. I had unfortunately no time to examine them and to find how many were, like No 2, local productions.

In *Jyotisha* (astronomy and astrology) I took notes of what seemed to me new, chiefly on behalf of Dr Thibaut of Benares, who is doing important work in this branch of literature. On my return to Benares I found that most of the works I had noted were unknown to him and to his accomplished astronomical pandit, Sudhakara Dube of whom I shall speak later on. I may add that though I can pretend to no special knowledge of the subject, so as to sift astronomical wheat from astrological chaff, I believe the works whose titles I subjoin to be of considerable rarity.

Library No.	Page in Lawrence	
1409	11 also 3	Adbhutadarpana.
1215		Jayacarya, by Narapati, with commentary (Jaya bhishmi) * Extracts from text only at Oxford (<i>Aufr Cat</i> 399 b)
1202		Mahasinghamaratnakarandaka
1136		Jayalakshmisuryodaya. An old copy
293		Sambhavariti, by Meghapala, 410 leaves
152	10	Nakshatramala, by Jagannohana.

Besides, I noted copies of the *Rajamartanda jyotishapanyakā* (No 1210) and the *Vasantaraja* (No 1011, an old copy) and the *Horisankhyā* (No 1169), a part of the *Todarananda* of Todaramalla. See Lawrence, p 11, where also occur the titles of several other rare works. The collection having been formed, as I was told, by the late Sir Jung Bahadur, and thus probably collected by Hindu pandits, it was not to be expected that a large number of Buddhist works would be included, none

indeed are mentioned in Lawrence's¹ list, there is however a small number, and amongst them the following

Library
number

772

Abhisamayalankara a commentary on the Piyaṇḍaparaṃita by Haricandra, 158 leaves with 7 lines on a page, in the characteristic hooked character Doubtless the same as the commentary at Calcutta See Rajendralal Mitra's Nepalese Buddhist Literature, p 194, line 12

This is a most important work, and a copy should certainly be asked for

1103 Lokacarasangraha A collection of ritual books with Newari translation paper, about 50 leaves

772(?) Bodhicaryavatara, followed by another work, 50 leaves, 12 x 2 inches, various Nepalese hands, XIII—XVIII cent.

My opportunity of examining this fine collection was only for the tantalising space of about four hours, for on the following day, when by this time I was just getting my arrangements for the acquisition of MSS into good working order, I was obliged, owing to an intimation from the Resident given some days before, to leave the Government bungalow, which I had been occupying during my stay The reason of this was an official visit from an officer of the Public Works Department I regret extremely, on my own account and for those interested in my journey, that this circumstance should have put an abrupt end to my visit Had I been fully aware of the conditions under which I resided in Nepal, I should have made negotiations (and these would have been, as I infer from subsequent experience, of a simple kind) for permission to occupy the tenement for a much longer time As it was, I had no alternative but to leave the country¹

¹ Mr Girdlestone had kindly arranged with the Durbar for a permit to visit two towns in the Tarai both unknown to scientific travel, but the want of a pandit or native agent to accompany me decided me not to avail myself of this privilege Should I be enabled to visit Nepal again I have little doubt the pass could be renewed and I should then make a point of securing the assistance of some person like my friend Pandit Bhagvanlal Is it too much to hope that the government of Nepal may some day see their way to do something in the cause of archaeological research in their country so rich in records of the past? We note with satisfaction that several of the more enlightened native states like

I believe it will be seen from the foregoing pages that I found sufficient archæological work to keep me busily occupied during my brief stay. My collection of Buddhist and other MSS acquired in Nepal more than realises my own expectations of the probable success of even a much longer stay.

The architectural studies which I had proposed to myself were almost entirely precluded by want of time. I had as a rule barely time to put down my notes of dates etc, and on no occasion could I feel that time permitted the taking of measurements and accurate observation of details to which Mr Iergusson refers in his work on Indian Architecture (p 209 sqq) as a great desideratum for the proper study of this interesting chapter of Oriental art history.

After several days uneventful journey I reached Calcutta where my work was much helped by the friendly and scholarly kindness of Dr Hornle and of Mr C H Tawney formerly Fellow of Trinity College to whom indeed as already intimated in my preliminary Report I am also indebted for help elsewhere in India.

Here no MSS are to be had (so far as I know) except perhaps a few modern works from Orissa of which I have brought one specimen. This is merely a Bhāgavata purana which the owner, Mr L J K Brace, Assistant Curator of the Botanical Gardens desired me to present to the British Museum, in connection with certain botanical specimens of which I proceed to speak.

I visited the Botanic Garden of Calcutta—the most beautiful of the kind I ever saw—mainly to obtain dried specimens for the University Library of the various kinds of palm leaf used for writing purposes and these the same gentleman has kindly sent, and they are deposited in the library accordingly. I had never succeeded in obtaining very definite information on

Jaypore have engaged in such work and it is clear from the events at the great Patalpundi durbar this year that Nepal no longer desires to pursue a policy of entire isolation from the current of civilization in India generally. I need hardly add that I should always be most willing and ready to avail myself of any practicable opportunity of personally directing or in any way furthering any scheme towards this end.

this point from botanical friends at home, but Pāṇḍit Umeṣa Candra Śarma the courteous librarian of the Sanskrit College Calcutta pointed out to me that many of the best MSS were written not on the leaf of the common talipot palm (*talapattā*) (Borassus flabelliformis) but on the more finely grained leaf of the *teret* (*Corypha taliera* and *C. elata*)

In the Calcutta Museum, the archaeological part of which has recently been admirably arranged and catalogued by the Curator Dr Anderson I took copies of many of the unpublished inscriptions, but I understand that they will shortly be dealt with by Mr J F Fleet in his forthcoming volume on Gupta inscriptions

As to the specimen of a hitherto unnoticed character, coinciding with the writing of a unique MS fragment brought by me from Nepal I may refer to my notes in Part II § 2 below (Candravyākaraṇa). These are given in anticipation of a fuller study of this character which I propose to publish hereafter, since as far as I can judge at present, this discovery seems to be among the most interesting of my journey

In the library of the Asiatic Society I examined the colophon of the oldest of the MSS sent from Nepal by Mr Hodgson. As mentioned in one of the reviews (*Athenæum* Jan 5 1884) of the Society's recently published catalogue of this collection entitled *Nepalese Buddhist Literature* some misapprehension seemed to exist as to the date of this MS. The results of my reading are given in Appendix III in my supplemental table of kings of Nepal, where the date and king's name well accord with chronological results already established

I also took advantage of my stay in Calcutta to read some portions of Sanskrit philosophical works the full meaning of which is rarely understood by European scholars unless they have had the advantage of instruction derived directly or indirectly from the traditional school of interpretation in India. In this matter and in many others I have to acknowledge the very kind help of Professor Maheśvarandra Nyāyaratna Principal of the Government Sanskrit College. I was very glad to be able to call myself his *prācishya* (pupil's pupil). Perhaps in this

iron age the *parampara* (spiritual succession) can be passed on even through and to *mlecchas* at any rate the best of brahmins could not have received kinder attention than I from the Professor and his pupil and assistant lecturer Raghunāth Cāstri.

To the same friend and to another of his pupils Babu Hraprasada Vandyopādhyāya I am indebted for a most interesting afternoon spent in visiting two native schools for Sanskrit. A similar visit had been made two years before by Professor J. Jolly of Wurzburg who records his experiences most graphically in the *Deutsche Rundschau* for 1884¹. The first of these schools is picturesquely situated on the Hooghly bank above Calcutta at Shāmnagar. The building was given by the liberal Tagore (Thakur) family and in spite of the doubtless sanctifying influence of *lingas* and shrines shows I regret to say distinctly European influence in style.

Within however all is Oriental not a chair in the place except some kindly kept (I presume) for the infirmity of European visitors teachers on the cushions surrounded by knots of pupils. In the highest class—that of the Nyāya philosophy—I found pupils of ages from fourteen to forty some coming from distant parts of India. At the instance of Prof Maheśācandra they had a disputation much like one of our old Cambridge Wrangles in which was established for my edification after the rules of this philosophy the existence of God.

To the next place Bhūtpūr I was conducted by Babū Hraprasada a collaborateur in Dr Ryendralāla Mitra's *Nepalese Buddhist Literature* and met there by Babu Hrishikeśa both of them representatives of the few remaining old Bengali families who have for generations taken pride in endowing these simple seats of learning. It would be well I think for some disbelievers in Hindu disinterestedness if they could see this body of venerable teachers living in simple dignified poverty, feeding as well as teaching their poorer pupils. How much in fact is known about such institutions by our Anglo Indian friends often so ready to generalize about the character of the natives may be estimated from the circumstance that though the place

is only a few miles from the metropolis I was (so I heard) only the third European who had ever visited it

After a Christmas most pleasantly spent with Mr G A Grierson joint compiler with my last host at Calcutta Dr Hornle of the great work of a scientific Bihārī dictionary I passed on to Benares

On ground so well trodden it might scarcely have been expected that any fresh archaeological discoveries would fall to my lot Yet in a garden near the Rāj Ghat I found a fragment of 10 lines in a character not later than the VIth century As the stone was presented to me I shall be able when I have had leisure to examine it more carefully, to offer this, my single specimen of an original and not a mere copy of an inscription to one of our University Museums

The chief results of this second visit to Benares are to be found in my list of MSS in Part II

I also made some enquiries as to the Jain community of Benares Owing to the kind introduction of the Rāja Çiva prāsada CSI himself a member of an old Jain family, I obtained access to the printing press and also to the library connected with the Mandir or Jain temple The Mandalācārya kindly had a transcript made for my use of his list of MSS adding a promise to allow copies to be taken This transcript I give in Appendix II, merely transliterating it and correcting a few obvious slips but without attempting to verify the exact form of each title

This library, not previously I believe visited by any European may prove critically important to editors of Jain texts as Jain MSS are as a rule obtained from Western India Though the community is of the Çvetāmbar sect the library contains Digambar works also e.g. the Kathakoçā¹, of which I negotiated for a copy This arrived in England shortly after I did

¹ As there appear to be several collections of Jain tales with this general title I may explain that the work referred to is that commencing with the story of Dhanada Two tales from it have been printed by Prof Nilamuni Nyāṣāṅkara in his Sahityapariçaya from the Calcutta Sanskrit College MS on which document the editor has in more senses than one 'left his mark.

At the invitation of my friend Pandit Dhundhirāja Dharmadhikāri I attended a committee meeting of the new library started by the pandits of Benares chiefly, I understand at the suggestion of the pandit just named in memory of the distinguished scholar Bīla Čāstri and called Bīla Sarasvatī-bhavana. The great feature of this library is that it is a place of deposit for MSS on loan not necessarily for good and all. If the very numerous owners of MSS in the city can be induced only to deposit their books there many of the characteristic risks incidental to their preservation in Indian houses will be avoided, and many rare books will doubtless come to light. At the same time pandits are encouraged to bequeath works to the institution.

At the meeting¹ that I attended a scheme was also started for making search as to the contents of the private libraries of the city. It is indeed satisfactory, when one hears of difficulties placed in the way of the various Government officers in their search for MSS, to find here a body of native scholars willing not only to make known their own treasures but to assist voluntarily and unofficially in the great work of literary search. One practical advantage of the institution to European scholars is that it affords an opportunity of getting accurately made copies of almost any of the numerous works used by the pandits of Benares. Editors of philosophical texts especially may thus at once encourage a good institution and get an accurate copy by applying here.

As to the Government College Library its present condition under Dr Thibaut and Pandit Sudhīkar seems most flourishing. MSS are constantly added, as far as the limited funds allowed by Government permit. It is however extremely unsatisfactory and discreditable to Benares to find that many of the works registered in Dr F. Hall's *Bibliographical Index* as belonging to this library 27 years ago are not now forthcoming.

A circumstance of this kind occurring in the metropolis of

¹ I subsequently found an account of this meeting given in the *Kavivacana* sūdhā, a Hind journal of Benares for January 19th 1885. My remarks on the occasion occupy a very unmeritedly large space. I fear in the report

Hindu learning and religion ought to be borne in mind by all impartial persons in considering remarks like those of Dr Peterson at the end of his first Report on Sanskrit MSS (1882—3 p 72) directed against the sending of Sanskrit MSS to Europe¹

I had little time to spend in examination of the MSS of the library but amongst the philosophical books I noted the following as supplying information supplementary to that given by Hall

(1) Two palm leaf copies of the *Nyāyasilāvatī prakāśa* written in Upper Bengal in the years of the Lakshmana era 389 and 395 (A D 1496 and 1501) respectively

(2) The *Nyāyavārtaspatī* a work of which I have not found any mention in Hall or in any other work of reference, unless it be as Prof Cowell has suggested to me, the *Nyāyavārttika tatparyā tīkā* (Hall 21) Palm leaf, Śaka 1531 (A D 1609)

(3) *Kanādarahasya*, an old copy acquired since Dr Hall's time

(4) *Praśastapadavācya* (? 'bhāṣya), Śaka 1530 (A D 1608)

I trust that before long we may get a good catalogue of this important library, so that the world may be enlightened as to

¹ Dr Peterson will I know pardon me for adding a few words in self defence as a collector for European libraries

It seems to me that without appealing to any national prejudices which are out of place in questions of scholarship a book is best kept wherever it is most safely and in all senses liberally kept.

As for the *safety* of MSS every collector has his tale to tell of fine books packed away in roofs of houses etc and preyed on by damp and insects or other vermin At all events the white ant has not yet been imported into our libraries

As for the *liberality in arrangement and description* let me point out that in spite of their advantages in respect of learned and helpful pandits scholars in India excepting Dr Rajendralal Mitra and the late Dr Burnell have given us nothing worthy of the name of a Catalogue

Lastly as to the *liberality in lending* some Indian readers might well suppose in reading the above cited passage that sending to Europe meant never coming back. Yet I am glad to be able to say that while yet in India I was the means of a well known native Sanskritist's applying for and receiving a very ancient and valuable Sanskrit MS from an English library

the guns under the present excellent *régime* as well as the losses since the appearance of Dr Hall's notes which form so excellent a basis for the philosophical portion of such a compilation

Besides much assistance generously rendered by Pandit Dhundhiraj I received help in various ways from Dr Thibaut and Mr Venis of the Government College, also from Pandit Vindhya-prasāda whose knowledge of bibliography is exceptionally wide, and from Pandits Lakshminārāyaṇa Kavī and Sudhākara Dube. The last named who is the present librarian of the college presented me with copies of several of his astronomical and mathematical works written in Sanskrit. I am unfortunately not able to give an opinion on the scientific value of these but I have deposited them in the University Library in the hope that they may be noticed as I am informed by Dr Thibaut that Pandit Sudhākara is a mathematician of considerable originality and that his researches deserve far more recognition than they have received owing to his want of command of literary English. Dr Thibaut adds that he is willing to translate into English original papers by this pandit for reading before any suitable scientific society in Europe.

After some memorable days spent in Agra and its neighbourhood I passed on to Jeypore.

Here I visited the very interesting library of H. H. the Maharaja several times permission—quite exceptional I believe in the absence of the prince—being most kindly granted me to visit it as often as I required. Some particulars as to this fine collection are to be found in Dr Peterson's first Report (1882—83). Much information will doubtless soon be at the disposal of scholars as the work of cataloguing the collection is proceeding under the skilled hands of Lakshminārāyaṇa Ḍāstrī of Benares assisted by Krishna Ḍāstrī. Both of these pandits gave the most cordial help in my work at the library and have been I may add in friendly communication with me since my return. In anticipation I give a few notes on works that seem to be unique or otherwise remarkable. Under the subdivision of Ramanuja philosophy a school not much represented in libraries owing to

its peculiar views as to the promulgation of its tenets, I found the following works

Library
marks

- 1 *Vedarthasangraha* by Ramanuja, a MS of 37 leaves, rare, but known to Hall, and quite recently printed at Madras in the Telugu character
- 2 A commentary on the preceding called *Vedarthasangrahatutparya-dīpikā* by Sudarçana Suri, who is known as a commentator on Ramanuja's Cribhasya. The present commentary has, I believe, not been hitherto met with
- 3 *Tattvamuktakalapa* by Venkatacalaya, sometimes called Venkatanatha. Can this be the work cited in the Sarvadarçana sangraha (see Cowell and Gough's translation, p. 86, note) ?

In *Jyotisha* I noted

- 4 *Rajamrigaṅka* by Bhojadeva a personage to whom several works in various branches of literature are attributed. This copy was made in Calcutta 1450 (A.D. 1528) by Jyotirvid Çridatta son of Sanka (i) **आत्म-पठनार्थं**

In dramatic literature I noted a couple of local productions

- 5 *Janakiraghāṇa-nataka*, attributed to the *Yutaraj* Ramasimha, son of Jayasimha, who was reigning about A.D. 1625. MS written A.D. 1664
- 6 *Prabhavali*, a play in four acts, composed by Harajivana Miçra at the command of the said Ramasimha when *rāja*

I may also mention

- 7 *Husamrita*, a farce composed by Vittalakrishna Vidyavijaya at the command of Sujanasimha, described as reigning in Bandelkhand, 16 leaves
- 8 *Parthaparakrama*, a *vyāyoga* in about 500 *ślokas*, by a *yutaraj* called Pralada. This is followed by the beginning of a play called
- 9 *Dutagada* by Rāmachandra

I noted next two pāndits' plays written on the model of the *Prabodhacandrodaya*, and intended to illustrate philosophy

- Kavya 10 *Svanubhuti-nataka* by Ananta Pandita son of Tryam
37 0 baka Various schools are discussed 63 leaves
37 1 11 *Krishnabhakticandrika* by Anantadeva, author of
the *Smritikaustubha*, who flourished at the beginning
of the xviiith cent
12 *Ghritakulya*, a farce in about 250 *ślohas* MS dated
V S 1731 (A.D. 1674)

The above with the exception of No 11 (as to which see
Buhler, *Cat MSS in Gujarat II* 116) are I believe unknown

I noted also two copies of the

- 37 6 13 *Latakamelana* by Cankhadhara, a farce apparently
53 2 satirising the Digambara Jains, who however speak
ordinary dramatic Prakrit Dr Buhler (*Cat Guy II*
122) and also Dr Peterson in his second Report (for
1883—4) note copies of this

I visited of course, as all travellers do, the ruined city of
Amber, the former capital of the state At a place so much in
the track of visitors I scarcely expected to find anything of fresh
archæological interest but it is a characteristic proof of the
amount of quite elementary work still remaining to be done in
Indian Archæology, that, in a small though not ruined, Temple of
the Sun overlooking the town I found a short inscription bearing
a date nearly half a century earlier than anything hitherto
known in connexion with the place See Appendix I

I will add here a suggestion made by my kind host Dr T M
Hendley, who was my guide on this occasion, that the fine
Jagatsohanā temple in this ruined town might give many most
useful hints to the architects of Christian churches in India
Indeed not only the main buildings but the whole precincts
present a strong and curious analogy to an ecclesiastico collegiate
establishment

According to my custom of visiting schools where Sanskrit
is still taught on the traditional plan I went to H H the
Maharaja's Sanskrit *Pathsalā* where I was kindly received and
shown round by Pandits Rimbhaja and Chavara Everything
as far as one can judge seems progressing favourably on the old
lines.

During my stay at Jeypore, I had the pleasure of many interviews with Pandit Durgīprasāda, whose knowledge and appreciation of literature are most exceptionally wide.

I next spent a day or two at Ajmere, where I copied the large XIIth century Sanskrit inscription carefully preserved in the famous Arhāi dīn ka Jhopra. Strangely enough, it seems to be still unpublished.

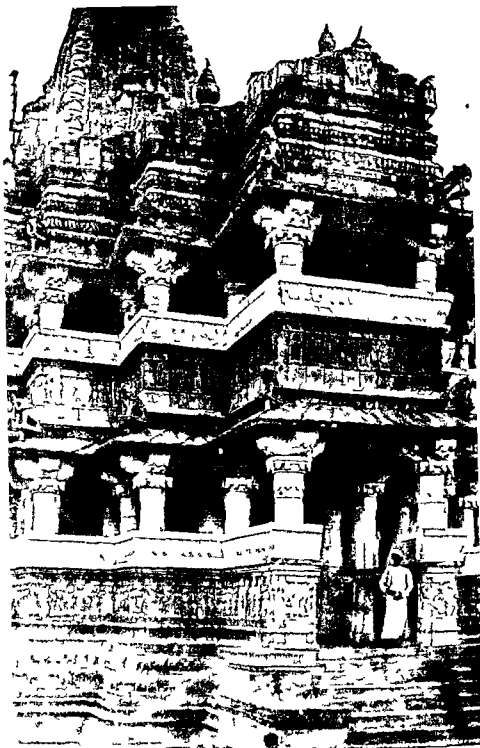
Hence I passed on to Nimbahera, whence Col Walter, Resident at Oodeypore had kindly arranged a *dal* for me to Oodeypore.

In this city, in situation the most beautiful¹ perhaps in India I spent a short time, without however achieving any of the success in the matter of MSS. gained by Dr Peterson some years before. I attribute this to my want of an agent. Dr Peterson had sent on his native assistants previously, and they no doubt materially prepared the way for him. Should I visit India again, I should make a point of securing the services of some pandit to assist me in this way.

In archæology, however, I found at Oodeypore many matters of interest, and here I was most materially helped by Bābū Qyāmal Dās, Kavirāj (court poet or herald) to H. H. the Mahārāna. My courteous host Col Walter had kindly informed him of my approaching visit and its purposes, and the Kavirāj lost no time in extending to me the right hand of fellowship.

I proceed to give a short account of the literary work, a very important one in my opinion, on which the Kavirāj is engaged. The chief families of Rajputana have usually employed a herald or family bard, who has in some sort chronicled their deeds. Bābū Qyāmal Dās has made a most fitting use of his position as royal herald in causing these to be collected and having digests made of their contents. From these, and from the general chronicles and royal *ramāvalis*, which are extant for the state of Oodeypore (or Meywar) the

¹ See the glowing yet not too-enthusiastic description in L. Rousselet's "*L'Inde des Rajas*" (p. 174) and the still more eloquent words of Dr Peterson (First Report pp. 48—50) embodied in one of those footnotes which I have also supposed the strictly literary traveller may sometimes allow himself.



Kaviraj is compiling a history of this state I was much surprised to find in his library a very fine collection of books in all the chief European languages bearing on the history and topography of Rajputana Bearing in mind however how much history and panegyric run into one another in Eastern literature it is most important to find that supplementing his work is a systematically collected series of inscriptions which exist in such numbers in these parts The growing interest (though still it is surprisingly small) felt by native scholars in their own ancient monuments and the records they bear is one of the encouraging sides of the influence of Western thought in India, though one must confess that Europeans may still do much to make up for the influences so deteriorating in many ways which they and their civilization have brought to bear on native morality and native art

But to resume By the direction of my kind friend I was guided to several spots interesting both for architecture and inscriptions My guide was Pandit Rampratap who has worked specially for the inscription section of the forthcoming history The pandit is in the employment of the Durbar and his services both here and later at Chittor were kindly placed at my disposal by H H the Maharana with whom I had more than one interview at which he manifested a most friendly interest in the objects of my visit

I visited of course the celebrated royal cemetery, the Malasati as to which Mr Fergusson¹ remarks All [the tombs] are crowned by domes and all make more or less pretensions to architectural beauty while as they are grouped together, as accident dictated and interspersed with noble trees it would be difficult to point to a more beautiful cemetery anywhere" Possibly the place has been somewhat neglected since Mr Fergusson wrote, at present the beautiful and varied effect of the architecture is seriously marred by the weeds and undergrowth and by the want of suitable paths Outside the precincts of the cemetery proper I was shewn by the pandit several smaller tombs which he told me were those of ministers

¹ *History of India and Arcbæology* p 41

The Pandit has sent me quite recently, too late indeed for me to publish it, as he kindly desired, in the present work, a beautifully executed squeeze and transcript of another inscription discovered by him since my visit in the same locality and containing mention of the same king

The fine Sanskrit library of the palace, where I was most kindly received by my friend the Kaviraj and a number of pandits assembled in my honour, calls for no description from me, as Dr Peterson's "Detailed Report for 1882—83," an extra number of the Bombay Asiatic Society's Journal, is in the hands of all scholars. In the library catalogue, which will, I trust, during the present reign be amplified and ultimately printed, I noted a small work of a few lines only on a strange subdivision of *Çilpa çāstra*, the construction of beds, certainly very late, as the (xvth century) *Vastu mandana* is quoted. It seemed to me of some interest to find an addition to this division of literature (constructive art) always so thinly represented in Indian libraries composed at so late a date in the classical language, and a copy was kindly presented to me, which I keep as a souvenir of my visit and also to help in affording material for studies in this little studied branch of literature, which I hope to prosecute when I have leisure

I was now permitted to visit the ruins of the ancient city-fortress of Chittor in the same state, the scene and often the very centre of Rājput and Musulman warfare for so many centuries. Here again I profited by the excellent guidance of Pandit Rāmpratāp, who had spent three months on the spot copying the very numerous inscriptions bearing on Rājput history, and doubtless also searching for fresh ones under the piles of ruins on every side.

I observed with regret that the tree noticed by Major H H Cole in his first *Report on Ancient Monuments* (p clxxxii), as growing on the top of the older of the towers of Victory, was still unremoved. Not far from the famous tower of Khumbo Rana, and above the tank called by Major Cole the *gau mulh*, is a cave, which has apparently been used as a Jain hermitage. In it are several Prākrit inscriptions in characters that appear

of the state. Several of these are evidently of considerable age and merit attention.

Not far from this is the village of Ar or Ahar abounding in objects of archæological interest which have never been properly described. There are several Jain temples not all of them at present in use. In one I noted an interesting series of shrines built round the square lower end of a temple courtyard. These were later additions and in almost every case bore the name of the donor and date of erection the dates being mostly of the XIVth century. Some of the images contained in them however if not the buildings themselves were of earlier date. I noted one fine undraped figure of a Tirthankara or Jain apostle bearing date [Vikramī] Samvat 1031 (A D 974). Just outside one corner of the temple wall and on a lower level so as to be partially excavated were cells in which the monks formerly resided. Many of these have short inscriptions in Prakrit and bear dates chiefly of the XVIth century of the Vikrama era.

Besides the Jain temples we find in Ar traces of forms of cult a little removed from the ordinary run of Hindu temple worship. In a temple close by that just described I noted a shrine of a Naga or serpent which I think is of somewhat rare occurrence in modern India. The image was four or five feet high and was erected in the XVIIth century.

The next record is that of sun worship comparatively rare as already observed and little studied or scientifically understood in India. I found here no temple of the sun as at Amber (p 29) but a fragment of an inscription from which it would appear that in the reign of Çaktikumara (X—XIIIth cent) the previously existing practice of offering each year 14 *diammas* (*δραχμαί*) of some oblation to the sun was formally confirmed. This inscription may serve as another instance of the large amount of archæological work still to be done in India. I discovered it on a piece of marble built into some steps leading to the terrace where stands the Jain temple just described. Here it had escaped the notice of my excellent guide Pandit Rampratap though he was evidently familiar with these little visited temples and their inscriptions.

The Pandit has sent me quite recently, too late indeed for me to publish it, as he kindly desired in the present work, a beautifully executed squeeze and transcript of another inscription discovered by him since my visit in the same locality and containing mention of the same king

The fine Sanskrit library of the palace, where I was most kindly received by my friend the Kavirāj and a number of pandits assembled in my honour, calls for no description from me, as Dr Peterson's "Detailed Report for 1882—83," an extra number of the Bombay Asiatic Society's Journal, is in the hands of all scholars. In the library catalogue, which will, I trust, during the present reign be amplified and ultimately printed, I noted a small work of a few lines only on a strange subdivision of Çilpa çastra, the construction of beds, certainly very late as the (xvth century) Vāstu mandana is quoted. It seemed to me of some interest to find an addition to this division of literature (constructive art), always so thinly represented in Indian libraries, composed at so late a date in the classical language, and a copy was kindly presented to me, which I keep as a souvenir of my visit and also to help in affording material for studies in this little studied branch of literature, which I hope to prosecute when I have leisure

I was now permitted to visit the ruins of the ancient city-fortress of Chittor in the same state, the scene and often the very centre of Rājput and Musulman warfare for so many centuries. Here again I profited by the excellent guidance of Pandit Rāmpratāp, who had spent three months on the spot copying the very numerous inscriptions bearing on Rājput history,* and doubtless also searching for fresh ones under the piles of ruins on every side

I observed with regret that the tree noticed by Major H H Cole in his first *Report on Ancient Monuments* (p clxxxii), as growing on the top of the older of the towers of Victory, was still unremoved. Not far from the famous tower of Khumbo Rāna, and above the tank called by Major Cole the *gau mukh*, is a cave, which has apparently been used as a Jain hermitage. In it are several Prākṛit inscriptions in characters that appear

to be of about the XIVth century I have copies of several and should they turn out interesting I shall publish them before long To have made a detailed study of them just now would, with the unfortunately very limited amount of *daylight* leisure at my command have delayed the present publication too long

My stay in Chittor was limited to a part of a day and I could not but feel with some regret what a field for historical archæological and artistic discovery I was leaving in the state of Meywar both here and nearer the capital. It is certainly strange that more work of this kind has not been done hereabouts The Government of India which has of late manifested practical interest in archæological research certainly seems hitherto to have been rarely successful in gaining the services of officers at once qualified to criticize the artistic and constructive details of ancient buildings and to interpret and digest the documentary evidence both literary and monumental connected with them

Passing hence to Indore I endeavoured in this instance without success to prosecute my work of collecting MSS A short visit to the ancient city of Ujjain or rather to the very modern representative of the old city, proved also unavailing So far from finding traces of the ancient astronomical learning for which the town was once renowned I found the pandits scarcely conversant it would seem even with the names of the chief works on the subject

As my allotted time of absence was now drawing to a close I returned to Bombay, where I met by appointment Pandit Bhagvan Das who has long been the energetic agent of the Bombay Government for the collection of Sanskrit MSS By a minute of this Government the agent is allowed to sell duplicates of works in the Government collections for the use of certain institutions in this country of which our University Library is one A rough list of the fine collection that I purchased from him is given in Part II § 1

I left Bombay for Europe on March 1st

Thus terminated a tour which if it has not resulted in any

literary or archaeological discoveries of first-rate importance—such as can only be reasonably looked for in the work of travellers of greater experience and leisure,—may nevertheless, I believe, be held to have justified the grounds of my application to the University in respect of the Worts Fund.

There now only remains to me the pleasing duty of acknowledging the sympathy and assistance I have received from various quarters. In referring first, as becomes me in the present work, to the liberality of the University, as manifested in the grant from the fund just named, I wish particularly to testify to the great encouragement I received not only from the benefaction itself, but from the generous conditions under which it was bestowed. The only condition in fact was the preparation of a Report,—a provision which the present work is designed to fulfil, and in view of the friendly and unsparing way in which the Syndics of our University Press have met my wishes as to its publication I may say that this very condition has been turned into an additional privilege.

I venture thus to call attention to the circumstances under which I worked for the University, not because I would imply that to those acquainted with the history of the English Universities such treatment will seem at all exceptional, but because I feel bound to bear witness, which many fellow-workers can confirm, to the great stimulus to exertion afforded by such frank confidence, unhampered by the cramping restrictions by which scholarship amongst us, when encouraged at all, is too often hindered.

My project of travelling so many thousands of miles, and buying everything of literary value to me on my way, which seemed a somewhat ambitious one was also encouraged and furthered by the very kind and timely assistance of two friends, Professor Cowell and the Reverend A J Harvey, M A of St James's, Paddington.

Owing to the great kindness and hospitality of the residents in almost every part of India that I visited, my journey was unexpectedly attended with so little expense that I had no occasion to avail myself of the funds lent by these friends for

the purchase of MSS, but my obligation, and indirectly I may perhaps add, that of the University, is none the less

The names of many friends and fellow scholars in India who, so kindly entertained and in every way assisted me will have been met with in the foregoing pages, nor would it have been so necessary to dwell on their kindness but for the recent publication of the rather crude 'ideas' of an English traveller which I found had produced a most unpleasant effect upon the various societies that had done their best to receive him cordially, and I must add doubtless did an amount of mischief among the natives that the writer could perhaps hardly realize¹

¹ I say mischief for although the paper (since separately published under the title *Ideas about India*) contains many true and forcible remarks (or it may be random shots that occasionally hit the mark) and this may be very salutary reading for some Anglo Indians or even for Englishmen at home if other more thorough books be read in connexion yet to native readers the whole tone will be most misleading

As to the passage in Mr W. Scawen Blunt's first paper (*Fortnightly Review* Vol. xxxvi p. 170) alluded to in the text on the luxury of Anglo Indians which has given more offence perhaps than any other if it be appropriate that one cold weather tourist should rebuke another I would remind Mr Blunt that it is to say the least not always cool in India and that things that may rank as luxuries here become necessities of healthy life there. Many of Mr Blunt's most extraordinary statements seem to me simple cases of hasty generalization which even my own limited observation serves entirely to correct. So far from having found that no Collector's wife will wear an article of Indian manufacture to save her soul from perdition (*Ideas* p. 29) I got from several kind hostesses many valuable details about Indian clothes and ornaments which I found that they not only wore themselves but also sent home to their friends in Europe. So far from Englishwomen looking on the land of their exile as a house of bondage I have generally found ladies at home preserving the kindest recollections of their Indian life not excluding the relations with their native servants and dependents. For these be it observed are the only natives with whom as a rule our countrywomen can have much to do not so much owing to prejudices on their side (though these often doubtless exist) but rather to the barbarous and un-Aryan practice forced upon the Hindus (properly so called) by the ancestors of Mr Blunt's Muhammadan friends. In fact in those parts of India where Muhammadan rule chiefly prevailed very few of even the best natives have been at all educated up to the ideal of the society of ladies and for this reason which seems to have escaped Mr Blunt's notice free social intercourse is out of the question. As a contrast alike to the real average native of a region such as Upper Bengal, and to Mr Blunt's supposed typical Anglo Indian lady (*ibid* p. 47) it is a pleasure to me to be able to cite the testimony of an English

But I hope that European residents in India will understand that scholars at least, who start with no preconceived social or political 'ideas' to be proved, can accept the ungrudgingly rendered assistance of their fellow-subjects of every race, without turning it to a root of bitterness and unmerited reproach.

The great kindness shown to me by native scholars has, I trust, been made evident by what I have said in this Report. It was indeed most encouraging to find what a bond of union is formed by enthusiasm for a common study between races sometimes supposed to be almost by nature unblending or even antagonistic. I had not, indeed, expected to find any hostility to my work on the part of the pandits, but in the place of the shy reserve, which even some European scholars accustomed to work like mine had led me to expect, I was often quite surprised at the cordiality and frankness with which both Hindus and Jains came forward to help me. Nor did my native friends and helpers proffer their assistance simply while I was present to ask it, *κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι*; on the contrary, I have received since my return MSS., books and copies of inscriptions from several places that I visited, and scarcely a mail has arrived without bringing me letters from my Indian friends.

To each and all of them, who may chance to read these pages, I can only say, in recording my thanks, that I trust we may meet again before very long, whether some of them may be induced to visit Europe during 1886 from the double attraction of specially Indian celebrations in London and Vienna, or whether I may be permitted to utilise the knowledge and experience I have been gaining by again visiting India.

With such a hope let me conclude. As I have stated in my

lady, the wife of a well-known scholar, who has travelled in many parts of Western India amongst the manly Rajputs and the Mahrattas, that she has never met with anything but courtesy from native gentlemen, and that in entertaining, as she often does, the younger members especially of the various higher castes and nationalities (for, *pace* some popular writers and talkers, there is no such thing as 'the Indian people'), she considers their manners even superior to those of the corresponding age and class in Europe.

preliminary Report¹, the results described in the foregoing pages need only be regarded, so far as the University is concerned, as a beginning and for myself I feel that the time and energy which circumstances may leave at my disposal for scholarly work cannot be better employed than in working out at home the material for research thus obtained, in the hope of some day supplementing it by fresh work in the same distant yet pleasant fields.

¹ See the *Cambridge University Reporter* for May 26, 1883, p. 736. Whether used much by myself or by other Sanskritists at Cambridge, I will hope that students in other places will avail themselves of my collection. For (if I may be allowed to repeat an observation made in the preface to my Catalogue of our Buddhist MSS) the tendency of recent so-called reform has been practically to discourage the prolonged residence in the University of those of its members whose special literary pursuits cannot at once be utilised for the conduct of the ordinary round of its studies, and I fear that it will be some time before Prākṛit is studied at our universities in the same way as the Greek and Italian dialects and perhaps still longer before we may hope for what is already found in some foreign universities, the systematic comparative study of religion and philosophy.

. PART II.

LISTS OF MSS, WITH NOTES

I now proceed to give an account of what formed the chief object of my journey, the search for MSS

I therefore give (§ 1) lists of the MSS collected by myself and of those collected by Pāṇḍit Bhagvān Dās and bought together from him, as mentioned above (p 34)

Of my own MSS, about 212 in number, I have made a classified list. For the Pāṇḍit's collection of nearly 300 MSS, I have contented myself with transliterating the very rough list drawn up by or for him. I have corrected a few obvious slips, but I have not had time to verify all names or add dates of writing etc from the MSS themselves

All these, with the exception of a few marked with an asterisk, are now placed at the disposal of the University on terms explained in a Report addressed to the Library Syndicate

Notes are given (§ 2) on some of the chief MSS in my own collection. I could have wished, as I have already intimated in the preface, that these could have been fuller and more comprehensive. But I trust that the MSS may be properly catalogued, along with the valuable collection of Jain MSS acquired by the University some years ago

I also give (§ 3) notes on MSS in India, copies of which might advantageously be negotiated for

§ 1 CLASSIFIED LIST OF MSS PERSONALLY COLLECTED

CONTENTS

	Number of M.S.
I Veda	
(a) Samhitā	2
(β) Brahmana	4
(γ) Sūtra prayoga etc	9
(δ) Upanishad	6
II Purana	7
III Itihāsa (epic)	3
IV Kāvya (belles lettres)	
(a) Kāvya (sar lēkṣya) i.e. artificial poetry	4
(β) Nāṭaka (drama)	5
(γ) Campū	2
(δ) Katha (tales)	1
V Vyākaraṇa (grammar)	6
VI Chandaḥ (metrics) and Alaukāra (ars poetica)	5
VII Jyotiṣha (astronomy and astrology)	3
VIII Dharmasāstra (law etc)	6
IX Art including	
(a) Vaidya (medicine)	1
(β) Śilpa (constructive art)	2
(γ) Kama (ars amatoria)	3
X Darśana (philosophy)	
(a) General	2
(β) Sāṅkhya and Yoga	3
(γ) Nyāya and Vaiśeṣika	16
(δ) Vedānta	30
XI Buddhist works	12
XII Jain works	
(a) Canonical (§ i and § ii)	11
(β) Extra canonical	about 60
XIII Tantric and miscellaneous works	1
Total of separate MSS. personally collected about	212

ABBREVIATIONS.

B. MSS. acquired in Benares and the North West Provinces.

N. " Nepal

R. " Rajputana

* An asterisk, as above stated, indicates that the MS. is reserved and not sent to the University Library

Note. Except where otherwise stated, all MSS. from Nepal are on palm-leaf, and the rest on paper

MSS. are arranged under their titles.

The dates of writing are put in the equivalent years of the Christian era.

I VEDA

(a) *Samhita.*

Anuvakas, collection of. B

Bhashya by Uata on the Rikpratiçakhya.

(β) *Brahmana.*

Çatapatha brahmana.—Madhyama kanda. 1528 *Imperfect* B

Catapatha brahmana.—Hastik° 1582 B

Taittiriya brahmana (I), fragm B

*Varttikā sara. B

(γ) *Sutra*

Apistambiyā sutra *Aprayoga-vritti* connected with Dhurta svamis comm on the A°, *Praçnas* 1, 2, and part of 3 B

Paraskara grihya-sutras I.—II 8, xvth cent. palm leaf, the remainder xviii th cent paper Wanting 6 lines at end N

*Paribhasha B

Pavamanahoma prayoga. 1786 B

Pindapitriyajña vyatishauka by Raghunatha Vajapey 1635 B

*Prayaçcitta-dīpikā 1787 B

Sautramani prayoga 1786 B

(δ) *Upanishads*

Aitareya-upanishad, Çankaras comm on, 1593 B

Anubhutiprakāça (metrical version of the Upanishads) by Vidyaranya svami (Sayana) B

- Bṛihadaranyaka up° A gloss of Çankara's comm B
 Chāndogya up° 1517 B
 " (another copy) 1772 B
 Mandukya up° Anandagiri's gloss on Çankara B

II PURANA

- Agnipurana N
 Bhagavata [one skandha] Bengali hand N°
 Çivagita B
 Çivapurana followed by Çivadharmottara 17th cent N
 Skanda-p°—Kedara khanda 1649 Beng hand N Paper
 Viṣṇupurana Beng hand of xv—xvith cent N
 Vṛṣhasarasangraha B (?)

III ITIHASA (Epic)

- Mahabharata Sabhaparvan 1693 N
 " Udyoga-p° Sanatsujatiya with Çankara's comm
 B (?)
 Ramayana.—Āranya kanda 1652 N "

IV KAVYA (Belles lettres)

(a) *Kavya*

- Bhatti Sargas I—XIII, with comm (not Jayamangala's or
 Bharatamallika's), Sargas IV—V Mostly xvth cent. N
 Meghadūta with Śarasvatī-tīrthas comm called Vidyad
 balaranjani

Meghaduta with anonymous commentary Kashmiri-
 Nāgarī writing

Śrangasaratattva, circa 1690 B

(β) *Nataka*

Anargharighava (?) Fragm of 3 leaves Beng^h hand,
 xv—xvith cent N

Çringāravātikā by Viçvanatha B

Ekādaçivrata-nāṭaka, circa A D 1480 N

Mahāvīracarita. Imperf xvi—xvith cent. (1) B

Mudrārākṣasa. 1376 N

(γ) *Campu*

Damayantikatha (or Nalacampu) 1; Trivikramabhūta
 1628 R

Damayantikathavṛtti (comm) begun by Candrapāla and finished by Guṇavīṇayagaṇa. 1853 R

(8) *Kat/a*

Hitopadeśa [N S 493 A D] 1373 N

*Madhavanalopakhyaṇa 1751 N Paper

Śiṃhasanadātṛmṇīka, Jainhand (Jain recension?) 1606 R

*Tantrakhyaṇa 1485 N

V VYAKARANA (Grammar)

Bhaṣyapradīpodyota. Supercommentary by Nagojibhaṭṭa on the Mahabhashya B

Candavyākaraṇa See Buddhist works below, xi

Dhatuparāyaṇa by Purnacandra N

*Karakā kaumudī R

Prabodhacandrika by Vaijāla 1857 B

Samasavada by Jayarāma B

*Sūtras with comm not identified N

VI CHANDAH AND ALANKARA (Metrics and ars poetica)

Alankaratilaka or Kavyanuṣaṇavṛtti by Vagbhata

Devistotra of Yaśaskara (Çarada character) B

Prakṛita pīṅgala (Part of the Pīṅgala-çāstra) R

Rasātīnjanī by Bhaṇumīçra with Goḷālabhaṭṭa's comm Rasika rañjanī 1837 B

Vagbhatalankara with (new) comm 1467 R

VII JYOTISHA (Astronomy and astrology)

Balavivēkī with comm by Nahnika 1823 B

*Tajikāçara by Haribhaḍra Sūri 1404 R

Trīvikrama-çāta R

VIII DHARMAÇASTRA (Law)

Brahmanasārvasva by Halāyudha B

Çuddhivivēka by Rudradhara 1789 R

Çukranīti Ch. 1 1851 R

Kālamadhaviya (fragment) B

*Narada smṛiti with Newarī version and fragments of Newarī works N

Rajadharma-kāustubha part of Anantadeva's Smṛitī-kāustubha B

IX. ART

- (a) *Vaidya* (medicine)
 Bhūmavinoda (?) *Imperfect* N
- (β) *Çilpa* (constructive art)
 *Prasadamandana by Mandana
 *Viçvabharmaprakāṣa B
- (γ) *Lāma* (ars amoris)
 Anangaranga by Kalyanamalla 1614 R
 Ratimāñjarī by Jayadeva R
 *Vatsyayana with comm N

X. DARÇANA (Philosophy)

- (a) General
 Sarvadarçana-sangraha. B
 Khandanoddhara supercommentary by Pragalbha Miçra on
 Harsha's Khandana khaṇḍa khadya.
- (β) [*Sankhya* and] *Yoga*
 Hathasanketacandrika by Sundara. *Imperf** 1831 B
 Yogasutra with Bhoja's comm *Imperf* B
 Yogavasīshtasara with Mahidhara's comm. B?
- (γ) *Āyāra* and *Vaiçeṣhika*
 Anyatī akhyatī vicāra (or ° vada) [by Timmāna] B
 Badhabuddhivada by Hārīrama Tarkavagiṣa B
 Dīdhiti mathurī (cp Mathurī below) Pt of § II. only
 Comm on Tattva-cintāmaṇi. *Imperf* B.
 *Gaurikantī Gaurikanta's comm. on Keçava's Tarkabhāṣa.
 B. *Imperf*
- *Gaurikantī (another copy) ? complete B
 (Vaiçeṣhika) Guṇakīraṇavālī prakāṣa by Vardhamāna
 Wants ff 1—7 B
 Kīraṇavālī (?) (Fragment) B
 Mathurī Comm by Mathuranātha on Tattvacintāmaṇi
 (Part of Khandana 1 only) Beng 1 and xvii—xviii cent. B
Imperf
- Nirukti. Comm on Tarkasaṅgraha. Telugu character
 ? perfect B
 Nyāyasiddhāntamañjarī 1760
 Ratnakosha-vada (?) Defective at end. B

Saptapadārthi 162¹/₂ R

Sūrisangraha. Comm on Tarkikarākṣha by Varadaraja
Ch I B

Tarkaprakāṣika Comm by Čitikantha on Bhaṭṭācārya
cudamanis Nyayasiddhantamañjarī 1760 R

Tatparyavādivicara B

Yogyatavicara B

(8) *Veḍinta* [and *Mīmāṃsā*]

Advaitasiddhi by Madhusudana Suri. B

Advaitasiddhi commentary by Brahmananda. B

Aparokṣhanubhūti. Comm on Čankara's work B

*Aparokṣhanubhūti (another copy) B

Ātmapurāṇa by Čankarananda, wanting Ch 9 1726 B

Črūtisāra by Totaka with comm. by Saccidananda Yogi.

Cukāṣṭaka with comm by Gangādharendra Sarasvatī B

Gitātatparyabodhinī by Ānandasarasvatī B

Jñānasvapṛkāṣa B

Kaivalyakalpādruma by Gangādhara Sarasvatī B

*Nyāyamaḥāranda and its tika (or vivṛiti) by Čitsukha
Muni Text by Anandabodha Kashmiri Nāgarī charac
ter 1841 B

Praçṇavali by Jadubharata B

*Paiṇcādāṣi III IV with Ramakṛtiśhnas Comm B

" (another copy) I,—III V B

Sūçṇuprakriya. B

Siddhantaleçāsangraha. (End of last chapter wanting) B

" (commentary) defective at end B

Siddhantavindū by Madhusudana, a comm on the Daçāçloki
B (i)

*Svarupanirṇaya by Sadananda B

Svātmanirūpaṇa by Čankara, with 'Arya vyākhyā by
Saccidananda Sarasvatī L

*Tattvanusandhana by Mahādevasarasvatī B

Tattvaprādīpikā ("Čitsukhi") Jain hand of XVI—XVIII
cent. B

Upadeçāsahasī with comm B

Vairagyatarangī B

Vakvavṛitti prakāṣika, comm. on Čankara's Vakya vṛitti B

" (another copy) B

Vedānta kalpataru B

Vivekacūḍamāṇi by Ṣaṅkara 1815 B

A collection of short Vedāntic treatises [called Mahāvākya-prabodha (?)] B

XI BUDDHIST WORKS (All from Nepal)

¹Ashtasahasrikā-prajñāpāramitā c. A.D. 1020

(another copy)

Cāndiavyākaraṇa I—II § 11 and part of II § 111, with comment differing from that of Add 1657 1

*Cāndravyākaraṇa § 5, 6 In an unknown character

Kāṇḍavyūha (prose version) Illuminated 1196

Lalitavistara As to date see notes in Report

„ (another copy) 1684 (The } Paper,
oldest copy known.)

*Pāñcarāṅkṣa Palm leaf (modified Kuṭiḷa writing) with modern paper supply Dated in reign of Viśiṣṭhapāla of Bengal (c. 1080)

Pāncarāṅkṣa (another copy) Archaic hand with more recent supply

*Saddharmapundarikā. 1093 With last leaf of another work dated 1065

Vasudhara-dhāraṇī xvth cent

Fragment of prayers, rituals etc., xivth cent

XII JAIN WORKS (All from Rājputāna)

(a) Canonical •

§ 1 *Āṅgas and Upāṅgas*

Anuttaraupapāṭikā with Sanskrit glosses

Prajñāpāṇā (Pāṇina*) V S 1521 (A.D. 1464)

§ 11. Other canonical works

Aṇupaccākkhāṇa, see below under Samstara

Āvāyaka laghuvṛtti pratikramana section.

Āvāyaka, 1534

Daśavaikalika with āvacari (A.D. 1400)

¹ Lent to Dr. Hajendralāla Mitra deposited at Bengal Asiatic Society Calcutta.

* Lent to Dr. Hornle deposited at Bengal Asiatic Society

- Navatattvapraharana 1695
 Nemi purana 1776
 Pradyumna carita by Somakirti
 Pramana nirṇaya
 Praṇottara ratnamala with comm
 Rishumandala 1549
 Sadharanajina stavana by Jayananda, with comm 1658
 Sambodhipañcāṇḍika 1736
 Samyaktvakaumudī 1695
 Saptatīka } see below Shatsūtra.
 Shadaṇḍī }
 Shadavagyaṇa with *bālabodha*
 Shatsūtra the six works are
 1 Karmavipakā (Karmavibhāga)
 2 Bandhasamitta.
 3 Karmastava.
 4 Shadaṇḍī.
 5 Cātaka
 6 Saptatīka
 Shatsūtra (another copy) with comm on No 5 and 6
 " Commentaries on Nos 1—4
 Sindurapraharana 1843
 " (another copy with comm)
 Stotras to Çāntinātha and others 1698
 Upadeṣamala
 Upadeṣarīsālā by Sadhuranga 1599
 Vagbhatahankara. See *Alanlāra*
 Vicaramanjari
 *Vicarāsara
 Vicarīshatṭrimṣīka 1854
 Vivekamanjari by Asada.
 Yati-aradhana vidhi
 Yōgaśāstra, comm by Jinamedana, pupil of Somasundara.
 Several Pattavalis
 A treatise by Somasundara, ff 4, 64 verses.

XII TANTRA RITUALS, AND MISCELLANEOUS WORKS

Karandavyūha see Buddhist works N

Trivikramasundarī or Jñānadīpavimarśinī N

Anonymous Civaic work XIIIth cent N

Bhuvaneṣvaristotra by Prithvīdhara with Padmanābhas
comm 1733 R

ROUGH LIST OF MSS PURCHASED AT BOMBAY

Jain MSS

1	Abhayadeva's comm on the Antakṛddha	25	Yogaśāstra
2	Siddhasena's comm on the Pravacanasaroddhara	26	Çantinātha caritra
3	Abhayadeva's comm on the Bhagavātsūtra	27	Acaranga
4	Abhayadeva's comm on the Vipaka	28	Daṣṭavāikalika
5	Nirayavali	29	Malayagiri's comm on Rajapraçniya
6	Sthānanga	30	Abhayadeva's comm on Upasakadaṣa
7	Jñātādharma-katha	31	Āvaçyaka avacurī
8	Uvavai (Abhayadeva's comm)	32	Pushpamala
9	Daṣṭavāikalika	33	Antakṛddha with comm
10	Upadeṣamala	34	Jñātādharma-katha
11	Uttarādhyāyana	35	Sutrakṛita (niryukti)
12	Ākhyata avacurī	36	Kalpāsūtra avacurī
13	Sutrakṛita	37	Abhidhanacintamani of Hemacandra
14	Simhasanadvatrimçika (? Jain recension)	38	Lāghu sangrahaṇī ratna
15	Kumarasambhava	39	Bhagavati
16	Padyosayanakappa (Paryu ṣhāna)	40	Kalīa kīrānavali
17	Rajapraçniyam	41	Parçvanāthacaritra
18	Uttarādhyāyana avacurī	42	Jivabhigama
19	Linganuçāsana-avacurī	43	Pakshika
20	Jivabhigama	44	Vallabhadeva's comm on Kumara sambhava
21	Suryaprajñapti	45	Abhayadeva's comm on Jñātādharma katha
22	Padyosavana with <i>tippani</i>	46	Āradhana sūtra
23	Praçnavyakharana with Abhayadeva's comm.	47	Pratikramana-sūtra
24	Pinda avacurī	48	Yogaśāstra
		49	Jambudvīpaprajñapti
		50	Abhidhanacintamani comm.
		51	Antakṛddha

52	Kāhetrasamāsa.	86	Kalpantarācāryam (cf. 54)
53	Reshman lālā	86	Ataṣṭakā.
54	Dhātupāṭha with comm	87	Śrīrajanipadeśa.
55	Oṃhaniryaṅkti	88	Lāṅghasaṅgrahant with comm
56	Kalāśūm in hira with comm	89	P'avalāhavana (Hemacandra)
57	Anuttarapūṣṭikā.	90	Parimāṇapraṭīkā.
58	Kalpantarācāryam (10 1457)	91	Shad lāṅghasaṅgrahā.
59	Prayogaṇa.	92	Kṛtyākālāṅk.
60	Pravāhananorāma.	93	Jamūlūlīpasaṅgrahant with comm
61	Ābdanūṣana (imperf)	*94	Robinī Aṣṭānripa katha.
62	Varāhi samhitā (part only)	95	Cradhā pratikramana śūtra vṛtti
63	Ābdanūṣana, pt. 2 (Samy 1182)	96	Munipaticrita.
64	Ābdanūṣana, pt. 8	97	Dhātupāṭha.
65	Īṅganūṣana (Hemacandra)	98	Nayatatva.
66	Ābdanūṣana, pt. 4	99	[Tales.] *
67	" pt. 2 (2 leaves wanting)	100	Ābdanūṣana, comm (Part of Adhy. V)
68	Ābdācārma pt. 1	101	Yogvīstra.
69	" pt. 2	102	Ācāranga-sūtra vṛtti (Śrī Īṅgacharya)
70	Ābdanūṣana pt. 1	103	Pratyākhyāna bhāṣya
71	" pt. 1	104	Samyaktva dūmudī
72	" pt. 5	105	Shashti-gītaka.
73	" pt. 1	106	Kāhetrasamāsa-avacūri
74	" pt. 1	107	Āvaśyaka avacūri
75	Ākhyātanūcurni	108	Pratyākhyāna bhāṣya with avacūri.
76	Prayogaṇā with comm	*109	Kurmay utra kathā
77	Dharmabuddhi katha (1)	110	Adhyatmasara
78	Āturapratyākhyāna.	111	Vidagollamukhamānāna tika
79	Tandulavāyafika	112	Vicarasatṭimicikā
80	Suktamuktavali tika	113	Sthnavali
81	Samvāyaga.	114	Gunasthānavarāna.
82	Candraṇṇasapti	*115	Guruvāli with comm
83	Vitaragastotra.	116	Dravyasaṅgraha
84	Ābdanūṣana vṛtti, pts. 1 and 2		

117	Gautama priccha	149	Siddhantamuktavali
118	Singrahami with comm	150	Strijataka
119	Çabdanuçāsana (Adhy V)	151	Vedāntasara
120	Shadīyaçyaka	152	Bhuvanadīpika
121	Jambucaritra (with pra çastī, slightly imperfect)	153	Nīlakantha tajika
122	Divalīkalpa (I)	154	Smritisarasamuccaya (im perf)
123	Çabdanuçāsana (Adhy III)	155	Kaivalyopaniṣad
124	Sy tatisthana	156	Pratīṣṭha* kalamārnaya
*125	Campakaçreshthī katha	157	Dhātupāṭha
*126	Maunakadaçī mahātmya	158	Makarandaharaṇa
127	Vipika sutra	159	Praçṇa-vaishnava
128	Kalakacarya katha	160	Bhojaprabandha
129	Āyaçyaka niryukti tika	161	Brihajataka
130*	Navatattva with comm	162	Ramalaçintamani
131	Nandī vitti	163	Tajikapaddhati with comm
132	Anekarthasangraha with comm, imperfect	164	Sarvasaṅgraha
*133	Sambodha sattarika	165	Uta bhashya (imperf)
134	Bhaktamara with comm	166	Raghuvamça-comm
135	Anusṭhanasubodha (im perf)	167	Sarasvatī, Madhava tika
136	Samācaricataka	168	Caradatilaka (imperf)
137	Trishashtīçatakāpuruṣa caritra (part of)	169	Ghātapiṭha kavya
138	Khanlapraçastī	170	Dhātupāṭha
139	Pratyakhyana niryukti	171	Gaṅgāpiyushalahari
140	Jñānarnavayogapradīpa	172	Pratīṣṭhamayukha
Brahmanical and general MSS		173	Vakyasudha
		174	Laghujatika
141	Narapitjayacarya	175	Ajapagayatri
142	A collection of Upanishads	176	Jatakapaddhati
143	Vṛtābadha paddhātī	177	Ramalapraçṇa
144	Vedanta-paribhasha	178	Upakarmapaddhati
145	Tajika sāra	179	Nighantu
146	Anekarthadhvani mānjari	180	Rasamanjari
147	Prabodhacandrodya	181	Makarandā-tippana
148	Holashtaka	182	Siddhanta-muktavali
		183	Çringaratilaka with comm
		184	Vasīṣṭha-çantī (Samv 1510)
		185	Pratyāṅgira kavaca

186	Rasamañjarī	216 ^c	Magha durghata
187	Caranavyuha	217	Yajñavalkya-comm (<i>imp</i>)
188	Asaucanirnaya	218	Durghata kavya with comm
189	Pañcaviveka		
190	Vaidyamanorama	219	Lagnabrahmana (60 ślo kas)
191	Triṣaṭi by Ārṇagadhara		
192	Ashtavakra with comm	220	Arthavivecana
193	Amaranamamala	221	Maṇḍana stotra with comm.
194	Bharata tilaka		
195	Paraśara-smṛiti	222	Rudrabhaṣya (Ārṇaḍa)
196	Vetalapancavimṣaṭi	223	Laghukaumudī (Ārṇaḍa, <i>imperf</i>)
197	Viṣṇusahasra nāma bhā ṣya	224	Ācāryaśāstra grihyasūtra
198	Acaradīpika	225	Kaularahasya
199	Indraprasthamūhatmya	226	Lalita paramarahasyā (Ārṇaḍa)
200	Brahmasūtra		
201	Prayaścitta-mayukha	227	Kaṣya-sulāṣṭhita
202	Ārṇadha mayukha	228	Sambandha viveka
203	Viṣṇu purāṇa	229	Rajamartanda (<i>imperf</i>)
204	Naishadha commentary (Ārṇaḍa character)	230	Nilotsarga vidhi (<i>imperf</i>)
205	Ghatakarpara with comm	231	Mātrika nighantu
206	Makaranda-vivaraṇa	232	Dharmopastava khaṇḍana by Vedantavāgīṣa Ācā rya
207	Nyāya siddhantamañjarī		
208	Pañcama Ashtādhyāyī (from Kashmir)	233	Grahaṇṭi
209	Kuvalayananda, comm	234	Mīmāṃsa rahasya (one adhyāya only)
209a	Garuḍopaniṣad dipikā (Kashmir)	235	Siddhanta-candrikā
209b	Amarakośha (Ārṇaḍa cha racter)	236	Ashtavakra comm
210	Hemāṅgi, Pañcīśha kha ṇḍa (<i>imperf</i>)	237	Amarakośha-comm
211	Vedāntaśāstra (I) (Ārṇaḍa)	238	Ārṇagadhara (medical)
212	Juānārṇava (<i>imperf</i>)	239	Pāncadaśī (with comm)
213	Calalabodha	240	Suśruta
214	Vṛṣaḍ naraṇya purāṇa (unfinit ed)	241	Chāndogya upaniṣadvara ṇa (<i>imperf</i>)
215	Arckṣṛṭi māñjarī	242	Anuvāka
		243	Yogarnava
		244	Nyāya śāstra
		245	Nirvāṇasūtra

- | | |
|---|--|
| 246. Jitakillāṣṭaka | 272. Māgha-kāvya comm. |
| 247. Vīṣṇuśaṣṭi | 273. Sāmavedasamhitā (<i>imp.</i>). |
| 248. Vṛkaj-jātaka | 274. Cāṇakya (<i>imp.</i>). |
| 249. Cātaccapāli-paddhati. | 275. Jātaka-paddhati with comm. |
| 250. Mṛtiraṇḍjara-japavidhi (<i>imperf.</i>). | 276. Cīghrabodha. |
| 251. Cintāmaṇi comm. | 277. Vṛttaratnākara, comm. |
| 252. Pasurāja | 278. Muktvāli-prakāṣa. |
| 253. Viramitrodaya, comm. | 279. Samara-sāra. |
| 254. Pasakakevali (I). | 280. Kāvya-prakāṣa (<i>imperf.</i>). |
| 255. Muhūrtacintāmaṇi, comm. | 281. Tabba-cintāmaṇi (I). |
| 256. Cāturmāsvavṛita. | 282. Čatapatha-brāhmaṇa (fragment of 1000 ślokas). |
| 257. Nītimayūkha. | 283. Rasāyana-tantra. |
| 258. Črāddhaviveka. | 284. Ačvalāyana-brāhmaṇa (I). |
| 259. Mahimna with comm. | 285. Jātakakarma-paddhati. |
| 260. Nāciketa-upākhyāna. | 286. Čatapatha-brāhmaṇa (850 ślokas). |
| 261. Muhūrtamārtanḍa. | 287. Yogačataka. |
| 262. Raghuvamśa. | 288. Tulasī-vivāha. |
| 263. Laghusiddhāntakaumudī. | 289. Yogavāsishṭha (fr. of 400 ślokas). |
| 264. Viṣṇubhaktikalpalatā. | 290. Vāradarājīya-vyākhyāna (<i>imperf.</i>). |
| 265. Nyāyamañjarī. | 291. Jyotishaślokāḥ (500 śl.). |
| 266. Kumārārtha-vivecana by Ekanātha. | 292. Gītagovinda. |
| 267. Rāmakṛishṇavilāpa-kāvya. | 293. Muhūrtamārtanḍa. |
| 268. Mahārudra-paddhati. | 294. Čabdakaustubha. |
| 269. Nāgara-khanda (<i>imperf.</i>). | |
| 270. Punarārādhana-nimittāni. | |
| 271. Kaiyyata's comm. on the | |

§ 2 NOTES ON PARTICULAR MSS ACQUIRED

(1) FROM NEPAL

I regret that I have little of fresh interest in Buddhist literature. There will be found however several fresh MSS of works already known as well as several non Buddhist works of some importance.

A partial exception may be noted in the case of the *Candra vyākaraṇa* or grammar of the Candra school of grammarians attributed to Candragomin a Buddhist author. Of the text and its commentaries our library already possesses several portions which are duly noted in the Catalogue.

I have now secured several new fragments of this work.

The first of these (List XI, 4) has the great interest of being written in a character unknown to me and I may say unknown in India also for I showed the MS or a specimen of the character to all the chief authorities in such matters both European and native in Northern India.

In the Calcutta Museum however I observed a figure of Buddha on a pedestal inscribed with characters somewhat more difficult to decipher than those of my MS (indeed I learned from the Curator that the inscription never had been read) but still bearing the same distinguishing feature namely a triangular ornament at the top of each vertical stroke in the letters. The form of letter with thick tops tapering down into a quasi triangular form is well known but here we get the apex of the triangle uppermost. Besides this there are many very curious archaisms in the letters themselves.

I have obtained a photograph of the figure above mentioned and with the help of this and of my squeezes and

rubbing. I hope to be able to publish a complete study of this character before long.

Parasara grihya sūtra Vedic texts seem to be rare in Nepal. There seems to be little of consequence in this literature even in the great Durbar library. The owner of the present MS evidently had no idea of what it was, as he described the book in a list that he sent to me simply as 'chotā u ilā' "little one".

Mahabhārata—Sabhāparvaṇ This MS is remarkable as being by far the latest Nepalese palm leaf I have met with. The colophon records that it was written "for the hearing [i.e. so that the book might be read to] King Yoganarendra Mallā, by the Bengali Brahman Harihara in Nepal samvat 813 (A.D. 1693)".

Hitopadeśa and *Mudrārakṣha* These books were written by the same scribe at an interval of three years, NS 493—6 (A.D. 1373—6). It is I think of some importance for the history of the *Hitopadeśa*, which has usually been regarded as a somewhat late redaction of the great collection of the Pāṇca tantra, to find that in the middle of the 15th century it had already gained enough celebrity to be copied in the valley of Nepal.

I also acquired a large MS which was stated by its owner to be the *Blumavivoda*. Unfortunately, the book is imperfect at both ends, and I can find no clue to its name in any chapter-title, nor could I get any assistance in recognising the work from various pandits to whom I showed it in other parts of India. Part of an index remains. This begins with the treatment of special diseases (*jaratīśara* 'fever and dysentery' fol. 66 of original MS) and ends with various general modes of treatment (*dhūmapāna*—*karada*—*nasyadi*—smoke inhaling, rinsing sternutatories" ff 528—531).

I obtained another copy of the *Tantrākhyaṇa*, a work already in the Wright collection. It is a collection of tales, of which many, but not all, occur in the Pāṇca tantra and *Hitopadeśa*. The work deserves investigation in connexion with the studies in Indian folk lore now in progress in several quarters. It consists of 43 short stories, chiefly in verse. The

first is of the tortoise and the two geese, the second, the prince and the ape.

In the same covers, and written by the same scribe 'Jasavarmā, is a quasi-dramatic piece on the *Ekūdaṣī-vrata* or the vow of the eleventh day, composed (fol 4, a 4) for king Jayaratna Malla.

The *Triṇpurasundarī-paddhati* or *Jñānadīpavimarśinī* is an unknown Sivaic ritual-book by an unknown author, Vidyānandanātha or 'nāthadeva, described as *Mahāpadmarānashanda vīhārī*. A full alphabet is given on f 74 b.

Another work is remarkable as being by far the smallest palmleaf MS yet found in Nepal, as it measures only $3 \times 1\frac{1}{2}$ inches. It has no title and I have not succeeded in identifying it. It is divided into 28 *adhyāyas*, and commences with a dialogue between Īva and Parvatī.

I now give some extracts from a very full description kindly supplied to me by Professor Jolly of Wurzburg of a fragment obtained by me in Nepal, which has turned out to be a new recension of the *Nārada-smṛiti*. My discovery of this MS has been most opportune, as he is at present printing a critical edition of the text as a fitting sequel to his valuable translation of this *dharma śāstra*.

"The Nepalese MS of the *Nārada-smṛiti* is very valuable indeed, both on account of its marked divergence from all the other MSS of that work, that have come to light hitherto, and on account of its age. It is dated, at the end, N S 527, whereas none of the other MSS is more than a hundred years old. The first portion of the Nepalese *Nārada* has apparently been lost and supplanted by fragments of two different works in the Nepalese language, the first of which extends from fol. 1 to fol. 24a and is written in a very clear hand. It is described at the end as a Nepalese commentary on a *Nyāyāśāstra* (*nīnāmakṛitanyāyāśāstranepālabhāṣatīpīṇī samāptah*), and dated 527, like the fragment of *Nārada*. Fol. 24b and fol. 27 (23 and 26 are missing), seem to contain fragments of another

Nepalese composition They are very badly written The Nārada fragment of the Nārada smṛiti, accompanied by a commentary in Nevan is written in yet another hand and begins at fol 28 a with the words *uttir esha dareshu guruput্রে তথাবা ca ||*, which correspond to the latter portion of paragr 8, V Head of Dispute, in the Indian MSS, and in my English translation of the Institutes of Nārada The following leaves, up to fol 93 agree in the main with the Indian recension, as contained in my translation and in the edition which I am printing, from seven Indian MSS, in the *Bibliotheca Indica*"

[Prof Jolly here subjoins a most valuable list of various readings which I omit as being beyond the scope of the present work, and also because I trust his edition will shortly appear]

It will be seen from the list of various readings that the Nepalese MS is a valuable check on the Indian MSS of Nārada. In many cases the superior correctness of its readings admits of direct proof through the numerous quotations from the Nārada smṛiti, which are scattered through the Mitāksharā, Viramitrodaya, and other Commentaries and Digests of Law It is true that in a number of other cases the quotations speak in favour of the readings preserved in the Indian recension of Nārada. The Nepalese MS is also by no means free from serious blunders.

Charact
of the
above
mention
reading

"The last Vivādapada called Prakirnaka does not however constitute the final chapter of the Nepalese, as it does of the Indian, Nārada. It is followed, first, at fol 93 b, by a long chapter on Theft or Caurapratiśhedha as it is called in the colophon (*nārada proktayam caurapratiśhedham numa prakaranam samāptam*) The opening śloka of this chapter agree very closely with Manu IX 256—260 The remainder has its counterpart both in Manu IX. 252—293, and in the eighth chapter of the Code of Manu, where the subject of Theft is treated at considerable length (VIII 301—343) It may seem strange that an additional chapter on Theft should thus be introduced at the close of the whole work, after all the eighteen Vivāpadas have been discussed in their order Precisely the same want of consistency is, however, observable in Manu's

An addi
tional
chapter
Theft

writing besides one instance¹ of the old Kashmirian or Çaradā may be found in the present collection. In the Jeypore royal library I found one Kashmirian copyist at work.

A propos of commentaries on the *Karjas* I may call attention in passing (though this is included in the collection of MSS from Bombay [No 216] which I am not able at present to describe) to a collection of short adversaria on the *Mughalavya* called *Mughal-durghata* by one Rajakrūda.

Saragasaratattva. This is a collection of 200 verses on polity or general morality. In spite of the strange form of the title it would seem to be compiled from the Çarugadhara paddhati. The last clause runs माकन्दादिव मञ्जरी घनभरावर्षवया निर्गता मेव शार्ङ्गधरात्तनोतु जगता चेतोमुद पद्धति । Though obtained at Benares, the MS was written for the Maharaja Jayasimha who reigned at Oodeypore A D 1680—99.

In the special form of poetical composition called *campu* I obtained a MS of a *tippana* or commentary on the Damavantikatha or Nala campu by two Jains Candapala and Gunavinaya Gani with a pattavali of these commentators.

doubt an equivalent for *dharma*, as is not seldom the case in the law books, e g Nārada I XVII 9. The same use of the term recurs in the two ślokaś just quoted, in which the author of the Nepalese Commentary declares that he has written it for the enlightenment of kings and others, as the Nārada-smṛiti is difficult for the ignorant to understand."

(2) GENERAL COLLECTION (Benares, Rajputana, etc)
Kavya (Poetry, etc)

Though six commentaries on the Meghadūta are made known to us by Aufrecht (*Bodl Catal* p 125), I have acquired two copies of the text with commentaries hitherto, as far as I know, unnoted. Two c
ments
on the
Megha

treatment of forensic law, a chapter on Theft and kindred matters being tacked on, at the close of the section on forensic law, in the Code of Manu as well as in the present text. This fact goes far to prove the genuineness of the chapter on Theft in the Nepalese MS. It is also important, because it gives fresh support to the truth of the traditional statements, which connect the composition of the Nārada-smṛiti with the Code of Manu. Indian tradition is wrong, it is true, in making the Nārada-smṛiti an early recension of the Code of Manu. The chapter on Theft, as well as the entire previous portion of the book is full of detailed rules and provisions, which are decidedly less archaic than the corresponding rules of Manu. It consists of no less than 61 ślokaś and one trishtubh. Moreover, it contains a reference to a coin called *dīnāra*, which corresponds to the Latin *denarius*¹. Some texts from this chapter are expressly attributed to Nārada in the Viramitrodaya.

"It is more difficult to account for the addition, at fol 106 of the Nepalese MS, of a final chapter on Orders, which subject is usually treated in the law of evidence.

"At fol 118a the whole work closes as follows: *idam alpadyūṁ nṛṇāṁ durvyūṇeyam yathoditam | nāradyam yad asti ha nyāyāśāstram mahārthavat || tasyeyam likhyate tikā spāṣṭā nepālabhāṣhayā | imāṁ vyūyā bhūpīdyiḥ carantu nyāyavartmanā || ० || iti mānave nyāyāśāstre nāradyaproktyūṁ samhitāyūṁ nyāyadharmapadāni samāptāni || १ || samvat 527 kārttikamāse, etc.* The last clause, which contains the date, is written in different hand from the remainder of the work, and very indistinctly. The colophon, in accordance with some of the previous colophons, describes the work of Nārada as a recension of the Code of Manu. This tends to confirm the Indian tradition, above referred to, regarding the connexion of Manu with Nārada. See, too, my *Tagore Law Lectures*, pp 46 and 57. It is curious that the Code of Manu is called a Nyāyāśāstra in the last colophon. The term *nyāya* in this compound is no

¹ Regarding the occurrence of this term in the previous portion of the Nārada-smṛiti see West and Buhler's *Digest of Hindu Law*, 3rd ed., p 48 and Jolly *Tagore Law Lectures* (Calcutta 1885, Thacker and Spink), p 56.

doubt in equivalent for *dhārma*, as is not seldom the case in the law books, e.g. *Nārada* xvii 9. The same use of the term recurs in the two *śloka*s just quoted, in which the author of the Nepalese Commentary declares that he has written it for the enlightenment of kings and others, as the *Nārada-smṛiti* is difficult for the ignorant to understand.

(2) GENERAL COLLECTION (Benares, Rajputana, etc)
Kavya (Poetry, etc)

Though six commentaries on the *Meghadūta* are made known to us by Aufrecht (*Bodl. Catal.* p 125), I have acquired two copies of the text with commentaries hitherto, as far as I know, unnoticed. Two
met
on
Meg
dat

The MSS give the text in somewhat different forms, as the first has 122 distichs and the second 113, while the Oxford copy above cited has 116. Two of the spurious verses noted by Aufrecht (*आनन्दोत्थं* and *आयस्यैनां*, here given as *आयस्यैवं*), occur in the first MS as vv 71 and 118 respectively. The commentary to this MS, called *Vidvadbālīnuraṅga*, was written at Benares by *Sarāvatī-tīrtha*, called in the commentary itself 'Yati' and in the colophon 'Paramahansa Parivṛājaka-cārya.'

In the second MS the name of the commentator is not given in the colophon. He thus refers to himself and his work in verses 2 and 3

- कालिदासवचः कुत्र व्याख्यातारो वयं क्व च ।
• तदिदं मन्ददीपेन राजवेगप्रकाशनं ॥
तथापि क्रियतेऽस्माभिर्मैघदूतस्य पंचका ।
• उन्नताययमाहात्म्यस्वरूपव्यातिलालसैः ॥

This MS is written in the fine bold form of Nāgarī for which the scribes of Kashmir are celebrated. An antique Kashmirian form of च may be noted in leaf 1 line 4, in the third of the lines just quoted. Several other good examples of this

writing besides one instance¹ of the old Kashmirian or Çiradā may be found in the present collection. In the Jeypore royal library I found one Kashmirian copyist at work.

A propos of commentaries on the *Kavyas* I may call attention in passing (though this is included in the collection of MSS from Bombay [No 216] which I am not able at present to describe) to a collection of short adversaria on the Magha kavya called *Magha durghata*, by one Rajakruda.

Sarangasaratattva. This is a collection of 200 verses on polity or general morality. In spite of the strange form of the title it would seem to be compiled from the Çāruḡadhara paddhati. The last clause runs माकन्दादिव मञ्जरी घनभरावर्षवया निर्गता मेव शार्ङ्गधरात्तनोतु जगता चेतोमुद पङ्कतिः । Though obtained at Benares, the MS was written for the Maharāna Jayasimha who reigned at Oodeypore A D 1680—99.

In the special form of poetical composition called *campū*, I obtained a MS of a *tippana* or commentary on the Dāmarantīkathā or Nala-campu by two Jains, Candapala and Gunavinaya Gani, with a pattāvālī of these commentators.

Nataka (Drama)

Under this head I have a portion of a play, the Çringara-tatīka, or 'love garden' produced for Vishnusimha, Kumara of the Mahārāja Rāmasimha doubtless the sovereign of Jeypore, whom we noticed above (p 28) as a patron of the drama. Of the 29 remaining leaves (for the leaf numbered 30, placed with the rest, does not belong to this MS), 10 are occupied with the prologue from which we learn (f 5 a) that the story tells of Candraketu son of Vijayaketu king of Avantī who left his kingdom to the care of his minister Buddhisiṅgara and travelled to Cāmpavati. The first scene discovers him with his companion the Vidūshaka, his adventures are described in the garden of Kāntimatī daughter of Ratnapāla, king of that city (f 15 a—b)

¹ This is a copy of the *Devistotra* of Yaçaskara see p 43 above Sect vi

Alankāra (Rhetoric and ars poetica)

Under this head we have a copy of the *Vāgbhaṭāṭāṅkāra* Vāgbh
with
comm with an anonymous commentary not previously, I think, noticed. In it we find Vāgbhata called by a Prakritized form of name, Bāhḍa or Bahḍadeva. The subscription of Chapter IV runs इति बाहडमन्त्रीश्वरविरचितवाग्भटालंकारे चतुर्थः परिच्छेदः and in the final subscription the author is styled मन्त्रि वाग्भट, so that we may perhaps infer that he was the minister of the king Jayasūmī (cf Aufrecht, *Bodleian Catalogue*, 214 a) under whom the work was composed. The commentator identifies this king with the son of Karmadeva cited by Aufrecht.

The MS, which is a good specimen of Jain calligraphy, was written in VS 1524 (A.D. 1467) during the pontificate of Lakshmisagara of the Tapāgaccha, who attained his *sūripada* in VS 1508 (see Klatt in *Ind Ant* XI 256).

I have also obtained a copy of the *Alankaratīlaka* (cf Alank
tilak Buhler, *Cat MSS Gujarat*, III 44). A second title of the book is *Kaṭyanuṣasana*. This is likewise the work of a Vāgbhata, who from the introduction is clearly a Jain and in the postscript is described as famed for 'the composition of several new works' (नव्यानेक महाप्रबन्धरचना). He may thus be fairly identified with the author of the *Vāgbhaṭāṭāṅkāra*, but being also described as the son of Nemikumāra, he must be separated¹ from the medical Vāgbhata who was the son of Simhagupta and named after his grandfather Vāgbhata².

A third work among my few, but on the whole interesting, Rasa
jari
comm specimens of Alankāra literature is Bhānudatta's *Rasamanjari* with a commentary called *Rasikarāñjanī* by Gopāla Bhatta son of Harivamṣa Bhatta. This MS supports the reading विदेहभूः, noticed by Professor Rāmkrishna Bhāndārkar (Report on Sk

¹ In spite of the tradition referred to by Burnell *Cat Tanjore* 57b

² See the verse quoted from the physician's own writings by Anna Moreçvara Kunte in the preface (p. 6) to his edition of the *Ashtangahṛdaya* which may be taken in modification of Prof. Aufrecht's statement that Vāgbhata's parentage is 'subscriptionibus tantum librorum traditum' (*Cat Bodl* p. 303 not)

MSS 1882—3) as giving the right indication of the author's birth place

Darṣana (Philosophy)

Praṇavalī by Jadubharata pupil of Mādhavananda, a catechism of Vedantic doctrine

Sārūpanūnaya a Vedantic work on the nature of *atman* by Sadānanda clearly the same as that mentioned by Hall (*Index* p 129) though this copy has about 2000 ślokaś as compared with 800 in Hall's. My MS has four chapters (*pariccheda*) the last being entitled *jīvanmuktibhūmikanirūpana*

Svātmanirūpana by Ānkarācārya The commentary by Saccidanānda Sarasvatī which is mentioned without any special name by Hall (p 104) is given and styled Ārya vyākhyā.

Ārutisara by Totakācārya said to have been a pupil of Ānkarā. The only other known copy of this work seems to be a MS at Tanjore (Burnell p 95 a) The work consists of 160 ślokaś, and our MS has a commentary by Saccidanānda Yogi 'Yogindra śiṣya' of which I have found no trace elsewhere

The *Samjnaprakriyā* is a short compendium of Vedantic terminology which may prove useful to the lexicographer as well as to the student of philosophy. I have not found mention of the work in any catalogue of MSS

The *Gītātātparyabodhinī* is a Vedantic commentary on the Bhagavadgītā by Anandasarasvatī an author of whom nothing appears to be known. The present MS contains *adhyayas* I II VII VIII and part of IX

Jain works

Sambodhi pañcāśikā This is a tract of 50 verses in Prakrit on *samsāra* the *dharma* and other teachings of Jainism in the form of instruction given to a pupil by the author Gotama Svāmī. Each verse is accompanied by a paraphrase in Sanskrit

It would be interesting to know why we find in the text the month in the commentary the month and day but in neither the year when the book was composed

Dharmasangraha This is a work in verse on various religious topics by Medhavin who describes himself as *Śrī-Jinacandrānte varṣa*. In Ch I verse 6 we find a reference to *श्रीजिनसेनक कर्त्ता महापुराणस्य*. After some verses on cosmogony the chapter concludes with a legend of king *Śrenika* its title being '*Śrenikānandavarṇana*.' At f 11 are some descriptions of the architecture and decorations of shrines.

The *Pramananirnaya* is a discussion of the various kinds of *pramana* or sources of knowledge after the manner of the ordinary philosophical works. The chief divisions of the work are on *lalshana pratyaksha* and *anumana* (fol 31 a). In the chapter which appears (for the MS is unfortunately incomplete) to be the last, we find an inquiry into the authority of the *uganais* which form to the Jain philosopher *śabda* or the 'Word'. The text is written in a fine bold hand and is accompanied by brief marginal glosses containing references to Jain literature eg the *Vitarāgahṛtā* (f 31 a) and to Buddhist teaching (ff. 28 b 31 a).

Lumpā mata kuttana is the subscription of a short work (of 21 leaves) Outside is written in a much later hand '*Lokīyāta kuttana*'. The *Lumpikā mata* was a school founded in Vikr Samvat 1508 (A D 1461). See Dr Klačt in *Ind Antiq* VI 256 (September 1882). The treatise is in the main a compilation from the *Siddhānta* or canon of the *Śvetāmbaris* and begins *नवा श्रुतज्ञानमनतभेद । पारगत चेतसि सन्निधाय । सिद्धान्त वाक्यानि करोमि सम्यक् ।* Its compilers belonged to the *Kharatara gaccha* and wrote the work in Samvat 1687.

Another work of similar dimensions and date is the *Upadeśarasala* by Sudhuranga pupil of Bhuvanasoma (also of the *Kharatara gaccha*) composed in V S 1587 (A D 1530). The MS was written in Samvat 1656 (A D 1599) during Jinacandra's pontificate. The subject is ethical and the language Sanskrit with Prakrit citations.

On various subjects connected with religious ordinances and discipline we have a *Vicāra sangraha* or *Paramita vicāra-mṛta sangraha* being a collection of 25 *vicāras* (examinations?)

The title of the first is *Jināpravacana śārūpa vicāra*. The last relates to the ground 'whisks and 'respirators' (मुखवस्त्रिकारजोहरण) to prevent the destruction of insect life, which I saw myself in actual use among Jain monks. The work is in Sanskrit, with numerous citations from the canonical and other Prakrit, books.

Another work not previously noticed, I think, is the *Vicarasunapraharana* or *Marganaçataka*, of 117 Prakrit verses, with a very full Sanskrit commentary, terminating with a pattaṅga of the Kharatarā gacchā.

I also collected, wherever I could *Pattavalis* (lists of Jain pontiffs and teachers). The publication of several such lists by Dr Klatt in the *Indian Antiquary* for 1882 has proved most useful. I hope to publish those that I have collected, and trust that we may in time thus get material for a regular table of Jain chronology, which cannot fail to be of the greatest use for general Indian history.

In the extensive literature of Jain folk-lore a new acquisition is the *Gunavarmacarita*, a work in Sanskrit verse by Maṇḍya-sundara Suri of the Añcala gacchā, the author of the *Prithvī-candacarita*, of which a MS exists in the Berlin library. For purposes of identification especially as the work has another title in the margin, *Çatarabhedaka*[thā?], I may mention that the opening of the tale relates how Gunavarmā son of Naravarmā, king of Hastināpur, and Līlavatī his queen go to the *svayamvara* of Gunāvalī daughter of the king of Campā (Bhagalpur). The moral of the tale is the duty of proper religious observance (*puṇyā*).

Another large collection of tales is the *Vratakūṭhakoça* or *Vratopakhyāna katha* composed by Çrutisagara Bhattarakā-Çri-Mallibhūshana bhattarakagurupadeçat. It consists of 24 stories in numbered Sanskrit verses, related in order to illustrate the merit of observing fasts and holy-days. Numerous parallels to this are to be found in the Buddhist literature of Nepal as for example the tale in praise of the Ashtamī vrata (*Catal* pp 15, 73). The first tale of the present series is called Jyeshtha jñakathā.

Similar to this collection is a tale in 150 verses of which the colophon runs: *iti śrī-kārttike saubhāgyapañcamīmūhātmya-vishaye Varadatta-Guṇamañjarī-kathānakam.*

Varad
Guṇa
mañj
kathā

The *Jaya-tihuyana* (tribhuvana)-*vṛitti* is a Prakrit hymn in 30 verses with a Sanskrit commentary and an introductory tale told in Sanskrit, of the sickness, nocturnal vision, cure and subsequent votive offering, of Abhayadeva Sūri at Sthambana(-ka)-pur in Gujarat.

Jaya
tuhya
vṛitti

§ 3 NOTES ON MSS IN PRIVATE POSSESSION NOT ACQUIRED OF WHICH COPIES COULD BE MADE FOR THE LIBRARY

Besides the MSS in the great libraries of Kathmandu and Jeypore and those in the Government College Library at Benares of which some account has been given in Part I I noted a number of MSS of which copies could be made for the Library or actually had been made. Indeed it was my constant endeavour to induce owners of books to show me all the good MSS they possessed whether they were willing to part with them in every case or not.

In Nepal I was offered a copy of the *Bhadrakalpavāna*. As I had not sufficient data to show whether this was not a copy made by the owner previous to the sale of an original to Dr D Wright (Add 1411 Catalogue p 88) I declined to purchase it. But I am not sure whether the MS might not be worth purchasing even with this risk owing to its rarity and interest.

At Benares I examined the following MSS of which the owner would willingly send copies made at the rate of 2 to 3 rupees (3 to 5 shillings) per thousand *śloka*s (of 32 syllables). As a specimen of the style of writing to be expected from Benares scribes the wellwritten MS of the *Khandanoddhātika* in my collection (see under *Darṣana* p 44) obtained from the same Pandit may be noted. The MSS in question are chiefly old copies of philosophical works. Following the example of Dr F Hall in his *Bibliographical Index* I mention the date in every case where I observed it as it may be of value in fixing the age of the commentary literature much of which is of course of recent and in deed contemporary origin.

(1) A commentary by Çankara Miçra on the Khandana khanda khāḍya a work which like the Sarvadarśanasamgraha reviews the different schools of Indian philosophy. Commentaries on this work appear to be very rare. The only mention I can find of it is in the Index of Hall who had heard of it but had not seen it.

The remaining works are chiefly of the Nyaya and Vaiçeshika schools.

(2) Nyāyavārttika. A portion of this work will shortly be printed by Pandit Vindhyaçvanprasād at Benares. A copy of this MS is ready.

(3) Part of Vacaspati Miçras Nyāyavārttika tātparya the Pramāṇa lakṣaṇa about a quarter of the whole. Dated Lakṣmana Samvat 417 (A D 1523).

(4) Nyāyakandali. Copied from a MS dated Samv 54 of Kashmir. This work appears to be unknown.

(5) Gunaprahāṇavivṛiti by Bhagīratha. Dated (in words) Çaka 1521 (A D 1599).

Amongst MSS in private possession I may mention two that I noted in one of the lists of books in the Bala Sarasvati Library (see above p 25) during the very short time I was there because the MSS here as stated above are not in all cases given to the Library, though copies can be had.

(6) A commentary on the Caranavyūha.

(7) A *dīpikā* on the *tika* of the Hastāmālaka.

§ 3 NOTES ON MSS IN PRIVATE POSSESSION, NOT ACQUIRED, OF WHICH COPIES COULD BE MADE FOR THE LIBRARY

Besides the MSS in the great libraries of Kathmandu and Jeypore, and those in the Government College Library at Benares of which some account has been given in Part I, I noted a number of MSS of which copies could be made for the Library, or actually had been made. Indeed it was my constant endeavour to induce owners of books to show me all the good MSS they possessed whether they were willing to part with them in every case or not.

In Nepal I was offered a copy of the *Bhadrakalpavadana*. As I had not sufficient data to show whether this was not a copy made by the owner previous to the sale of an original to Dr D Wright (Add 1411, Catalogue, p 88), I declined to purchase it. But I am not sure whether the MS might not be worth purchasing even with this risk, owing to its rarity and interest.

At Benares I examined the following MSS, of which the owner would willingly send copies, made at the rate of 2 to 3 rupees (3 to 5 shillings) per thousand *ślokas* (of 32 syllables). As a specimen of the style of writing to be expected from Benares scribes, the wellwritten MS of the *Khandanoddhātika* in my collection (see under *Darśana* p 44) obtained from the same Pandit may be noted. The MSS in question are chiefly old copies of philosophical works. Following the example of Dr F Hall in his *Bibliographical Index* I mention the date in every case where I observed it as it may be of value in fixing the age of the commentary literature much of which is of course of recent and indeed contemporary origin.

(1) A commentary by Çankara Miçra on the Khandana khanda khadya a work which like the Sarvadarçanasangraha reviews the different schools of Indian philosophy. Commentaries on this work appear to be very rare. The only mention I can find of it is in the Index of Hall who had heard of it but had not seen it.

The remaining works are chiefly of the Nyaya and Vaiçeṣika schools.

(2) Nyāyavarttika. A portion of this work will shortly be printed by Pandit Vindhyeçvanprasād at Benares. A copy of this MS is ready.

(3) Part of Vacaspati Miçras Nyayavarttika tātparja the Pramana lakshana about a quarter of the whole. Dated Lakṣmana Samvat 417 (A D 1523).

(4) Nyayakandali. Copied from a MS dated Samv 54 of Kashmir. This work appears to be unknown.

(5) Gunapraçaṣavṛiti by Bhagīratha. Dated (in words) Çaka 1021 (A D 1099).

Amongst MSS in private possession I may mention two that I noted in one of the lists of books in the Bala Sarasvatī Library (see above p 25) during the very short time I was there because the MSS here as stated above are not in all cases given to the Library though copies can be had.

(6) A commentary on the Caranavyuha.

(7) A *dīpikā* on the *tīka* of the Hastamalaka.

APPENDICES.

- I. INSCRIPTIONS.
- II. ROUGH LIST OF MSS. IN THE JAIN MANDIR, BENARES.
- III. ADDENDA TO MY CATALOGUE OF BUDDHIST MSS., WITH
NOTICES OF CRITICISMS.

APPENDIX I

INSCRIPTIONS

Table.

I	At Bha ⁺ gaon, Nepal, dated [Gupta] Samvat 318 (A.D. 637)
II	At Patan, Nepal, dated [Cri Harsha] Samvat 34 (A.D. 640)
III	" " " " " 82 (A.D. 658)
IV	At Kathmandu, Nepal " " 151 (A.D. 757)
V	At Patan " [Nepal] Samvat 203 (A.D. 1053)
VI	" " " " 259 (A.D. 1139)
VII	At Amber, Rajputana, Samvat 1011
VIII	At Ar, Mewar, (x—xith cent.)
IX	Patan, Nepal, Nepal Samvat 512 (A.D. 1392)

It will be seen from the above list that the present series furnishes a more continuous representation of the progress of writing on stone in Nepal than has hitherto been published, which of course gives an interesting parallel to the palæography of the MSS. in our library already described by me. The orthography, technical terms etc. correspond closely with the published series. See *Indian Antiquary*, IX. 168 sqq., and XIV. 142.

In some of the earlier inscriptions chronological points of considerable importance will be found.

The transcripts now given are prepared from squeezes made by myself on the spot, and in some cases also from photographs made by me from the stone. I have also received some additional squeezes of a few of the Nepal series from Pandit Indranand. Much still remains undeciphered which probably a second visit to the places might enable me to determine and something

further, no doubt, might here and there be got out of my present materials. But, as I have said already, the pressure of other work and want of leisure by daylight renders it undesirable to delay publication.

I. Slab of stone, 18 inches wide, at Golmādhī-tol, Bhāt-gāon. Dated [Gupta-] samvat 316 or 318 (A.D. 635-7).

For further particulars see above p. 13 and add a reference to the article on Nepalese chronology in the *Indian Antiquary* for Dec. 1885 (p. 342), where Mr Fleet notes that this inscription 'supplies the keynote' to the interpretation of the early series. As to the units' figure which at p. 13 I have given as 8 I am somewhat uncertain. The symbol, which seems to me to be a numeral-figure and not an *akshara* or letter-numeral like the others, resembles most nearly the 6 in our most archaic Nepalese MS, Add. 1702 (see the table in my Catalogue), though there also 8 is very similar.

[¹] स्वस्ति मानृहादपरिमितगुणममुदयोद्गा[मितदि]-
शो व-

[²] पपादानुद्धयातो लिच्छविकुलकेतुर्भट्टारकमहारा-
जश्रीशिवदे-

[³] वः कुशली माखीष्टंस्तरद्रङ्गनिवासिनः प्रधान-
[जनपुर]स्तरा-

[⁴] न्यामकुटुम्बिनः कुशलपरिप्रश्नपूर्वं समाज्ञाप[यति]
विदि-

[⁵] तन्भवतु भवतां यथानेन प्रख्या[तामल]विपुल - -
- - प-

[⁶] राक्रमोपशमितामितविपचप्रभावेन महासामन्तां-
शुवर्म्भ-

[⁷] एा विज्ञापितेन मथितद्वीरवाद्युद्धदनुकम्पया च कूवेर्व-

[8] त्वधिकृतानाम्^१ समुचितस्त्रिकरमात्रसाधनायैव प्रवे-

[9] शी लेख्यदानपञ्चापराधाद्यत्यन्तप्रवेश^१ इति प्र-
सादो वः

[10] कृतस्तदेवंवेदिभिरस्तत्रसादोपजीविभिरन्यैर्वा न

[11] कैश्चिदग्नमन्यथाकरणीयो यस्वेतामाज्ञां विलङ्घया-
न्यथा कु-

[12] र्यात्कारयेद्वा तमहमतितरान्न मर्षयिष्यामि ये
वास्तदू-

[13] दूर्ध्वन्भूभुजो भवितारस्तैरपि धर्मगुरुभिर्म[- - क]-
तप्रसा-

[14] दानुवर्तिभिरियमाज्ञा सम्यक्परिपालनीयेति समा-
ज्ञापना

[15] दूतकञ्चात्र भोगवर्मा श्यामी (sic) संवत् ३१६ ज्येष्ठ-
शुक्लदिवा दशम्याम् ,

Translation.

Hail! From Mānagriha. The illustrious Çivadeva, meditating on the feet of Bappa, who has illuminated the quarters by the dayspring of his countless virtues, being in good health, to the cultivators resident in the villages of Mākhosṭam and Satsaradrāṅga (?) under the lead of their headmen, with due enquiries after their health, addresses the following order:—

“Be it known to you that, at the request of the great

¹ I.e. apparently, not for purposes of criminal or corrective procedure. This usage of *apraṇeṣa* seems to throw some light on the form and meaning of the Prakrit *apāveṣa* in the inscription in the Pandulena cave No. 3, as to which Pandit Dhagvānlal in his learned article in the Bombay Gazetteer (s.v. Nasik) expresses doubt.

feudatory Amṣuvarman, who by his renowned . doughty and .. prowess has subdued the might of his innumerable foes, out of regard for him and compassion for you, I grant you this boon, namely that the officials of Kūbervatī¹ are allowed entrance for the levying only of not more than the three taxes, but not for granting writings or for the five offences and the like². Therefore this boon must not be infringed by our dependants who have cognisance of this, nor by any other parties whatsoever and whosoever, in contravention of this order, does so infringe or cause infringement, him I will in no wise suffer, moreover such kings as shall be after us, ought, as guardians of religion and (thus) as followers of grants (*made*), to preserve my order in its entirety In this matter the executive officer is Bhogavarman Svāmin Samvat 316, on the 10th of the bright fortnight of Jyeshtha”

II Slab of stone, 14 inches wide, in a place called Sundhārā³, Patan, Nepal, dated [Çri-Harsha] Samvat 34 (A D 640)

See pp 7-8 above

Doubtful readings are indicated by dots placed under the letters.

- 1 - कैला[स]कूटभवनाङ्गवत्पशुपति . . .
- 2 वष्यपादानुध्यातः श्री म[हा]सा[मन्तांशुवर्मा]
- 3 -- वर्तमानभविष्यतो
- 4 सम्राज्ञपयति विदित[मस्तु] भवताम --
- 5 -- नृपकुलमय विनिपतितेष्टकापडिक्त्तविवरप्रविष्ट

¹ Qu 'treasury officers' in spite of the somewhat barbarized form

² The five great offences generally enumerated by writers on law and called by them *mahapatakas* are (1) murder of a Brahman, (2) theft, (3) adultery with a *guru*'s wife, (4) drinking spirituous liquors (5) intercourse with such as commit these offences See Manu xi 55, Vishnu xxxv 1-2, Yajñavalkya iii 227 Dr D Wright on the authority (as he informs me) of Pandit Gunanand only, gives a different list at p 189 of his History

³ This must be the stone referred to by Dr D Wright in his History p 246, note Yet I should hardly call the inscription 'effaced,' though the part above the present level of the street is much worn

- 6 नकुलकुलाकुलितुमूषिक - - पुर विघटित निरव
 7 शेषद्वारकवाटवातायनादिजीर्णदारुमघात यन्नतः
 8 प्रतिमस्कार्य तस्य दीर्घतरपद्यात्कालमोम्यित्यनिमित्त
 9 [म]उयनीविप्रतिवद्धमेव माटिङ्गामस्य दक्षिणतो राज
 10 भोग्यतामापन्न विशतिकय - - पट्टिमानिकपिण्डकां¹ चि
 11 चम्दक्षिणपश्चिमतश्चपण्मानिकापिण्डकमाटिङ्गामपा
 12 ज्वालिकेभ्यः प्रतिपादितमेवैवादिभिर्न केचिदस्मात्पाद
 13 प्रतिवद्धजीवनैरन्यैर्वायन्न मे धिकारो न्यथा करणीय [ः।]
 14 यस्वेतामाज्ञामुष्णान्यथा कुर्यात्कारयेद्वा तं वयन्न मा[र्यं]
 15 ययिय्यामो भवयिद्भिरपि भूपतिभिर्धर्मगुरुभिर्धर्माधि
 16 कारप्रतिपालनादृतैर्भवितव्यम् सवत् २४ प्रथमपौष
 17 शुक्लदितीयायाम् [दू]तको चमृद्वावलाध्यक्षविन्दुस्वामी॥

Translation

From the palace of Kailāsakuta [the sovereign] who meditates on the feet of Bappa addresses the following order to the present and future [officials of certain places] 'Be it known to you that the royal family now that I have diligently had replaced the mass of decayed wood belonging to the doors panels windows etc, which have been entirely destroyed since the crevices in the layers of bricks that have fallen away have been entered by tribes of ichneumons who

¹ Read पिण्डक

² The name of the great feudatory Amṣuvarman may be restored with tolerable certainty Compare the last inscription and number 6 in Pandit Bhagvanlal's series dating from the same year

worried the mice [already there] to ensure its good condition for the longer time to come there has been thus attached as an endowment a field to the south of the village of Mātīn, heretofore included in the crown estate, measuring 20 [measures and producing] the revenue of 60 *mas*, and to the south west one producing the revenue of 6 *mas* is handed over to the Paucalikas of the village of Mātīn. My authority herein must not be infringed [etc. as in other inscriptions of Amṣuvarman] Samvat 34, on the second day of the light half of the first (intercalary) Pausha. My appointed agent herein is Vindusvamin chief Minister of War.

The most important point in this inscription is the intercalation occurring in the date. My surmise that an intercalation was referred to in the expression *prathama* was first confirmed by Mr Fleet to whom I showed my reading, but Professor Buhler of Vienna to whom I am indebted for much help in deciphering this and the following inscription called my attention to its great importance. Dr Buhler also kindly submitted the date to the examination of Dr Schram Privatdocent für chronologische Astronomie at the Vienna University, from whom I have received through Dr Buhler some very elaborate and valuable calculations. I think it would be beyond the scope of the present publication to reproduce these here but my obligation is none the less. Professor Adams has also most kindly worked out the calculations. From these two eminent authorities I have obtained the following results: (1) that the Nepalese at the time of the inscription used as the basis of their calendar not the *Surya siddhānta* (in which Pausha is never intercalary, it would seem) but a work that had the same elements as the *Brahma siddhānta*, (2) that the year 640 A.D. according to this rule is intercalary, which adds another confirmation, if any be needed, to the theory that the era of this group of inscriptions is that of Çri Harsha (A.D. 606).

worried the mice [already there], to ensure its good condition for the longer time to come, there has been thus attached as an endowment a field to the south of the village of Matin, heretofore included in the crown estate, measuring 20 [measures and producing] the revenue of 60 *mās*, and to the south west one producing the revenue of 6 *mās* is handed over to the Paucalīkas of the village of Mātin. My authority herein must not be infringed [etc., as in other inscriptions of Amṛavarman] Samvat 34, on the second day of the light half of the first (intercalary) Pausa. My appointed agent herein is Vindusvāmin, chief Minister of War.

The most important point in this inscription is the intercalation occurring in the date. My surmise that an intercalation was referred to in the expression *prathama* was first confirmed by Mr Fleet to whom I showed my reading, but Professor Buhler of Vienna to whom I am indebted for much help in deciphering this and the following inscription, called my attention to its great importance. Dr Buhler also kindly submitted the date to the examination of Dr Schram, Privatdocent für chronologische Astronomie at the Vienna University, from whom I have received through Dr Buhler some very elaborate and valuable calculations. I think it would be beyond the scope of the present publication to reproduce these here but my obligation is none the less Professor Adams has also most kindly worked out the calculations. From these two eminent authorities I have obtained the following results: (1) that the Nepalese at the time of the inscription used as the basis of their calendar not the *Sūrya-siddhānta* (in which Pausa is never intercalary, it would seem) but a work that had the same elements as the *Brahma-siddhānta*, (2) that the year 640 A.D. according to this rule is intercalary, which adds another confirmation, if any be needed, to the theory that the era of this group of inscriptions is that of Çri-Harsha (A.D. 606).

III Slab of stone, 15 inches wide, at Gairi dhārā, Patan,
Nepal Dated [Çri Harsha] Samvat 82 (A D 688)

1 [स्व][स्ति]कैलासकूट[भ]वना[द]

2

3

4

5

6

7

तप

8

ले भगवद्वैश्वर प्रण

9 - - - - - सर्वाधिकरणा ना मप्रविधातव्य नुप्र

10 - - - - - गण प्रसादीकृतमनेनास्य - - न्तु

11 - - नात्मनः श्रेयोभितृद्वये धार्मिकगणनमतिस्पृष्टम्

12 प्रतिपालन प्रतिज्ञा न यो गं कर्म यो गुर

13 ि - - - कास्लमनतिक्रम्य प्रधानम्

14 - - - गन्धपुष्पधूपप्रदीपवर्षवर्धनवर्षाकाल

15 - - - मन्त्रजपकादिप्रकरणपूजा कर्तव्या पाञ्चास्याञ्च

16 उपलेपनसम्मार्जनप्रतिसंस्कारादिक कृत्वा यद्यस्ति

17 परिशेषन्तेन द्रव्येण भगवन्त वज्रेश्वरमुद्दिश्य

18 पाशुपतानाम्ब्राह्मणानाञ्च यथासम्भवभोजनकर

19 णीयन्तदन्यच्च कालान्तरेण यदि कदाचिद्दानपति

20 तेन प्रार्थयन्त आप्तु तत्कालम्बुधा दानपतीनाम्

- 21 धान्यानाञ्चतुर्विंशतिर्मानिका^१ देया अतोधिकन[द]ानप
 22 तिभिर्न ग्राह्य यदा चात्र कार्यमुत्पद्यते परमासन
 23 [म]धिकारमात्रङ्करणीयन्न तु द्रव्यस्याक्षेपस्तदेव
 24 [म]वगत सर्वाधिकरणाधिकृतैरन्यैर्वा न कश्चिदयम्^१ *
 25 अस्मत्प्रसादोन्यथाकर्त्तव्यो येनस्मदाज्ञायतिक्रम्यवर्त[न्ते]
 26 वयन्तेषान्न मर्षयामो ये यस्मदूर्ध्वम्भवितारो राजा
 27 नक्षैरपि पर्वनृपतिकृतप्रसादप्रतिपालनाद्
 28 तेर्नान्यथा करणीय स्वयमाज्ञा दूतकञ्चात्र महारु
 29 [क]यवराज स्कन्ददेव सवत् ८२ [भाद्र] पद शुक्ल दि
 30 - - म् ॥ ॥

Translation

From the palace of Kailasakuta

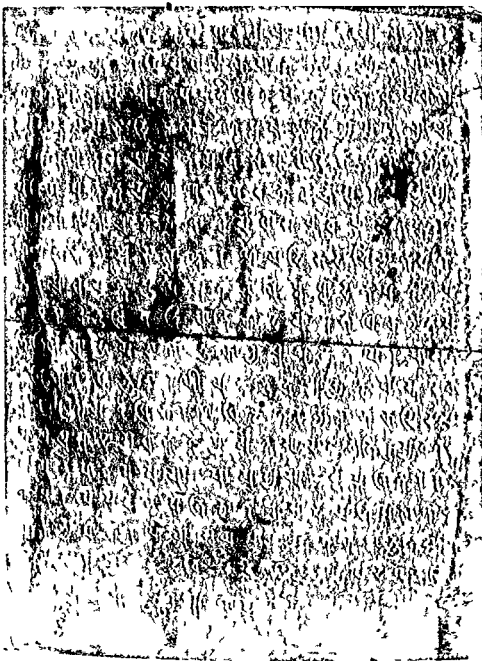
(ll 11 12) for [his] own increase of prosperity the enumeration of the righteous² handed over [for] protection³ (l 13) not overstepping the due time worship must be performed having as its occasion [the offering of] spells charms etc for [hastening] the rainy season and for increasing rain³ and odours flowers incense lights and with the Pañcālī community after having done all such business as smearing with cow dung cleansing and repairs if a residue remains with that money in honour of the blessed Vajreçvara⁴ a feast is to be made as far as means

¹ Read कैश्चिद्°

² These phrases cannot be translated with any certainty without more context *Dharmagananam* is perhaps to be compared with *Gunagananam* in *Paucatantra* Introd 8 (II top Introd 15) *At sr shtam prai palanaya* occurs in *Bhagvanlāl's* Inscr No 7 l ne 14

³ A specimen of this class of *pāṇas* the *Megha sūtra* edited by me in the *R A S Journal* for 1880

⁴ To gain [a god's] favour B and R s v ud diç Vajreçvari and



• SCP PTC 10

A photographic reproduction of part of the back of a paper by

allow, to the Pācupata ascetics and Brahmans; and in case perchance on another occasion, on the strength of their being benefactors, people ask for something else than this, in times of need, then, after you have ascertained that this is the proper time for it, 24 *mānikās* of grain may be given to benefactors; more than this is not to be taken by the benefactors. Now when a law-suit arises¹ as to these points, the Supreme Court is to be constituted the standard (?) of authority²; but the money must not be thrown away. With this understanding neither the fully authorised officer nor any other parties whatsoever may controvert this boon, (etc., as in the other inscriptions)

Our appointed agent in this matter is the heir apparent Skandadeva³. Saṃvat 82, Bhādrapada, bright half...

IV. Water-conduit slab near the temple of Jaisi, Kathmandu. Dated [Cī-Harsha] Saṃvat 151 (A.D. 757). See p. 4, above.

1. ॐ संवत् १५१ वैशाख शुक्ल द्वितीयायाम्
2. लज्जाम्बपाञ्चाकाय[१]नित्योपभोगार्थम्
3. अतीतलभस्य भार्याया^४ भोजमत्या दत्तम्
4. जलद्रोणेन सह — — मा २ ॥ ॥

Vajrapāṇi are Buddhist divinities; and as the *vajra* is very rarely Sivaic, while *Vaishnavism* is very little known in Nepal, it seems fair to infer that we find here early traces of the curious juxtaposition of Hindu and Buddhist cult that the Tantric system brought into Nepal.

¹ Cf. Mand 8 43.

² The exact force of *mātra* is not easy to express. It cannot well have its common meaning 'merely'; if it does not, convey anything of its radical meaning of measure, as suggested above, it probably serves only to give slight additional definition or emphasis to *adhikāra*.

³ I could not discern any remains of the *k* on the stone but *s* (conjunct) and *nd* were fairly distinct, and, though not clear in the squeeze from which the autotype has been prepared, in another squeeze made by me the *n* conjunct comes out very well and the *s* and *d* very fairly. Observe that the *d* is written *below* in the conjunct न्द in Gupta writing. The (*akshara*) form of 80 is also much clearer in this squeeze. I am not sure whether the unit-figure is 2 or 3.

⁴ Read भार्याया.

' Samvat 151, on the second day of the light half of Vaiçākha, Bhojamatī wife of Atitakāmbhā gave two māś [of land?] to the Pañch-committee of Lañjagval, together with a water-receptacle, for their perpetual enjoyment thereof"

What *jaladrona* may mean precisely I have no means of telling, and the dictionaries give no help. I at first thought, from the position of the stone and from a possible connexion with √dru 'run' that it must mean water *course*, like *pranālī* but the ordinary meaning of *drona*, 'tub', rather suggests a reservoir, and to this view Dr Buhler, I find, is inclined. The word *drona* occurs also in the next inscription, and there the first meaning is perhaps more probable. The gradual approximation to Kutīla forms in the characters of this inscription is noticeable, particularly in the lengthened and more sweeping *curves* of medial *ā* and *i*.

V Dedicatory verses on the pedestal of a figure of the sun god, Patan, Nepal. Dated [Nepal] Samvat 203 (A D 1083)

See pp 8-9 with plate. Space covered by inscription, $5\frac{1}{2} \times 2\frac{3}{4}$ inches

- 1 ॐ त्रिभिर्वर्षः समाप्तुक्ते संवत्सरशतद्वये । वैश्वदेवः
- 2 कृत्वा मया [sic] बुधे पुष्योदये शुभा ॥ श्रीयशोदेवभूनायत
- 3 नयो धर्मतत्परः । श्रीवाणदेवः कृतवान् प्रतिमां सु
- 4 प्रतिष्ठितां । दिवाकरस्य या मां वासुदेव संकल्पिता मुदा,
- 5 कर्तुं स्तिनास्तु सततं तेजोवृद्धिरनुत्तरा ॥ ० ॥

Translation

When two hundred years were joined with three, on the 7th of the bright half of Vaiçākha, on Wednesday, Pushyī was auspicious at its rising. Vānadeva son of king Yaçodeva religiously disposed, made [this] image well set up in honour of the Sun, which had previously been planned by his mother with

rejoicing Therefore to the maker may there ever accrue supreme increase of glory!

It is interesting to compare the forms of the letters of Add 1684 in our library (*Catal* pp xxv 173 and Table of Letters) with those of this inscription

VI Inscription of Manadeva's reign, dated Nepal Samvat 259 (A.D 1139) See p 10 above

१ सम्वत् २५९ भाद्रपद कृष्ण सप्तम्या । श्रीमत्
राजाधिराज परमेश्वर (२) परमभट्टारक । श्रीमानदेवस्य वि
जयराज्ये । श्री दनीश्व[र]दक्षिण धिवा (३) सिन । दिवंशत
पजनवननिर्मितेन तत्रैव । यो धिवासिन । द्रोणमेव (४) नद्या.
तत पत्रालि कर्त्तव्यम् नित्यवच्छिन्नन् सम्यदत्तं

This inscription is reproduced only on account of its date and style of writing One might well suppose it to have been scratched on the stone by a second rate MS copyist, for both the incision and the attempt at Sanskrit are unusually feeble for an inscription of such a date, so much so that I have not attempted a translation It records the gift of a water channel (*pannālī* of course for *pranālī*) and a *drōṇa* (see last inscription)

The great interest of the discovery is that we find here an instance, unique as far as I know, of the use of the peculiar local *hooked hand* of Nepal which has been abundantly illustrated in the Palæographical Society's Oriental Series as well as in my Catalogue

This and the preceding inscription thus form a link, in point of character, between the periods illustrated by Nos 1—15 and that of Nos 16, 17, etc. in Pandit Bhagvanlal's series

VII Tablet in the wall of a temple on a hill above Amber Rajputana Date Samvat 1011 = A.D 954 if, as supposed at p 29 above the Vikrama era be used

rejoicing. Therefore to the maker may there ever accrue supreme increase of glory!

It is interesting to compare the forms of the letters of Add. 1684 in our library (*Catal.* pp. xxv. 173 and Table of Letters) with those of this inscription.

VI. Inscription of Mānadeva's reign, dated Nepal Samvat 259 (A.D. 1139). See p. 10 above.

१ सम्बत् २५९ भाद्रपद कृष्ण सप्तम्यां । श्रीमत्
राजाधिराज परमेश्वर (२) परमभट्टारक । श्रीमानदेवस्य वि-
जयराज्ये । श्री दनीश्व[र]दक्षिण धिवा (३) सिन । दिवंशत-
पजनवननिर्मितेन तत्रैव । यो धिवासिन । द्रोनमेव (४) नद्याः
तत पन्नालि कर्त्तव्यम् नित्यवच्छिन्नन् सम्यदत्तं

This inscription is reproduced only on account of its date and style of writing. One might well suppose it to have been scratched on the stone by a second-rate MS. copyist, for both the incision and the attempt at Sanskrit are unusually feeble for an inscription of such a date; so much so that I have not attempted a translation. It records the gift of a water-channel (*pannāli* of course for *prañālī*) and a *droṇa* (see last inscription).

The great interest of the discovery is that we find here an instance, unique as far as I know, of the use of the peculiar local *hooked hand* of Nepal which has been abundantly illustrated in the Palæographical Society's Oriental Series as well as in my Catalogue.

This and the preceding inscription thus form a link, in point of character, between the periods illustrated by Nos. 1—15 and that of Nos. 16, 17, etc. in Pandit Bhagvānlāl's series.

VII. Tablet in the wall of a temple on a hill above Amber, Rajputana. Date Samvat 1011 = A.D. 954, if, as supposed at p. 29 above, the Vikrama era be used.

संवत् १०११ भाद्रपदे व		- भू - द
दि ११ सुक्र दिन ज - - तन		रीसुतः
		अददात्

VIII Fragment built into a staircase at Ar, near Oodeypore (Mewar) Width of inscription 3 feet 6 inches See p 32

1 - न्नटो चपटलाधिपतिः समेतः कारंडिकैः सदसि शक्तिकुमारमेव । विज्ञप्तवान्सकलधर्मविधानविज्ञः प्रज्ञाप्रकर्ष-
चतुरो नृपतिं वचोभिः ॥ द्रुम्मानय लभामहे चितिप यान्यट्-
चक्रमा च्छीमदाघाटम

2 - युक्तकरण्ड - भ - के ब्दं प्रति । ते स्माभिश्चतुर्दशापि
तपनायासै प्रदत्ता इति श्रुत्वा तेन महीमता स्ववचनेनैते
स्वदत्ताः कृताः ॥ शरीरं जीवितं लक्ष्मीः सर्वं ज्ञात्वैत्यसाद्यतं ।
भानवे मी प्रदातव्या द्रुम्मा भाविनि ये

Translation

—nnata, the record-keeper¹, attended by the casket bearers (?)², in conclave reported to the King, even Çaktikumāra (discerning was he in the ordering of every law and skilled in the pre-eminence of prudence) in these words "Let us take eight drachms, my liege, which up to the six-fold circle [offer in] suitable caskets year by year These fourteen, however, we have offered to yonder sun" When the King heard this he made a free gift of these by his own word, saying "We know that body, life, our fortune, all are an unconstant thing so these drachms are to be offered to the Sun, O lady "

¹ For *akshapataladhīpati* compare the inscriptions in the *Indian Antiquary* for 1877, pp 196 200

² This is a mere guess, for *liran lila* is not to be found in dictionaries

Dr Windisch, in the course of a courteous and detailed notice, thinks my description of the Mahāvastu too lengthy, because I “knew that it would be edited by M Senart” I was indeed aware that he had begun it, but as to when it may be finished I have no information

I am indebted to the same reviewer for corrections of my reading of the colophon of Add 1643 (pp 151—2)

As to the last two corrections, the former, *sanāttanam* (for p 152, l 5), I am afraid I do not fully understand The latter, *samiatsare* for *samiatso*, is merely typographical and had appeared in the corrigenda of the catalogue, opposite page 1

On page 178, l 2, I must decline to accept Dr Windisch's *pranaṣa* for *pranāla* The verses in question deal with the supply of water, and in a well irrigated country like Nepal the *pranālī* or *pranāla* (conduit) plays an important part The word occurs in various forms both in Dr Bhagvānlāl's inscriptions and in those now published

My friend Pandit Durgaprasāda of Jeypore, who manifested an interest that quite surprised me in a literature new to him, was good enough to read through a considerable part of my catalogue and favoured me with several emendations, which I have found on comparing them with the originals at Cambridge to be quite correct

I have to thank all my critics for the appreciative way in which they have treated my palaeographic essay, and it is some satisfaction to note that Professor Buhler, in his Appendix to Professor Max Muller's and Bunyiu Nanjio's “Ancient Palm-leaves from Japan” has followed precisely the same lines with frequent references to our earliest MSS

On merely palaeographic grounds I confess I was not at all surprised to find doubts expressed, like those of Professor Beal in the *Athenæum* July 4th, 1885, as to the very early date assigned to those palm leaves The fact is that, as was pointed out in the review of Professor Max Muller's publication in the same journal for October 4th, 1884, the balance of archaism in forms of letters is, even on Professor Buhler's showing rather in favour of the Cambridge MS e.g. in the form of च

- Çringaravatika*, 60
Çrutisūtra, 62
 Çyama! Das, Kaviraj, 30
 Damaruvallabha Panta, 17
 Davids, Prof T W Rhys, 93
Dharmasangraha, 63
 Dhruva tol, Bhatgaon, 13
 Dhundhiraja Dharmadhikari, 20
Durgacarana Miçra, 4
 Durgaprasada, Pandit 30 95
Dutangada, 28
 Etta tol Kathmandu, 10
 Feer, M Léon, 93
 Fergusson, Mr James, the late,
 21, 31 and Preface
 Fleet, Mr J F, 22, 76, 93
 Gauri-dhara, Patan, 7, 77
Ghritakūlya, 29
 Girdlestone, Mr C, Resident in
 Nepal, 3, 20
Gūtatatparyabodhini, 62
 Gokarna, Nepal, 9
 Golmadhi tol, Bhatgaon, 13, 72
 Gunanand, Pandit, 3
Gunaprakāṣanirūti, 67
Gunaiarmacaritra, 64
 Gupta coins, 1
 Gupta era, 13
 Hall, Dr F, 'Index,' 25 etc
 Haraprasada Vandyopadhyaya,
 23
 Harvey, Rev A J, 35
Hāsamrita, 28
Hastamalaka comm on, 67
 Hendley, Dr T M, 29
Hitopadeṣa, 55
 Hodgson, Mr B H, 11, 22
Horasankhya, 19
 Hornle, Dr A F R. 21. 24
Hṛṣṭikeṣa Çastri, 23
 Indore, 34
 Indranand, Pandit, 3, 71
 Ipi tuda chaitya and viharā, 12
Jagatsohana, 29
 Jaisi temple, Kathmandu, 9, 79
Janakī āgharānataka, 28
Jayacarya, 19
Jyodalakṣmīnirūpaṇa, 12
Jaya tihyanavṛtti, 65
 Jeypore, 11, 21, 27 sqq
Jinaprayacana-ucara, 64
 Jolly, Professor J, 23, 56 sqq
 Jung Bahadur, Sir, 19
 Kailasakuta, 75, 79
Kanadarahasya, 26
 Karli, 3
 Kashmir, 59
Kathaloṇa, 24
 Kathmandu, 3 sqq
 Khadga Shamsber Sinha, 6
Khandanakhand ikhādja, comm
 on 67
 Khumbo Rana, 33
 Kirtipur, 10
Kṛṣṇabhakti andṛika, 29
 Krishna Çastri, 27
 Kūmarī devāl Kathmandu, 10
 Kumbheçvara (Civa), temple of,
 12
 Kvacchadeval, Patan, 11
 Lagan tol, Kathmandu 4
Lakṣmīnārāyaṇa Kavī,
Lakṣmīnātha Çastri, 27
 Lalitapur or Lalitap
 Lanjaval, 4, 80
Latalamulana, 29
 Lawrence Mr R,

- Lokārasaṅgraha* 20
Jumpālamata-kuttana, 63
 Mackenzie, Mr A., 17
Maghadurghata, 60
Mahāsa gramaratnākarandakā,
 19
 Mahendracandra Nyayaratna, Pro-
 fessor, 22
 Maithili character, 13
 Makhoshtam (T) Nepalese village
 73
Malaya jandhini, 19
 Manigriha, 73 etc
 Matin Nepal, 76
Ujjadula commentaries on, 59
 Motihari, 3
Muṭṭirakṣha 55
Nakṣatramūli, 19
Nalacampu Comm, 60
Nradasmṛiti 50 foll
 Nilamani Nyayalanakara, 24
Ayījakandali, 67
Ayījātilvati-pralāṣa, 26
Ayījārucaspati, 26
Ayījāvarttika, 67
Ayījāvarttika tāṭīya, 67
 Ollenberg Prof H, 93, 14
 Oodevpore, 30 sqq
 Orissa, 21
Pāṇcalikas, the 8 etc.
Parasargrihasūtra, 55
 Patan 7 etc
 Petersen, Prof P, 26, 30, 33 etc
 Philwara 3
Ratkarali, 28
Ru, is apadaraja, 62
Raṅgarali, 62
Pramāṇinaya, 63
Purnaligavahar, Patan 15
 Raghunath Castrī, 23
 Rujamartandī jyotiṣhapāṇjikā, 19
Rajamriganka, 28
 Rajendralala Mitra, Dr, 23 etc
 Rambhaja, Pandit, 29
 Ramghat, Benares, 89
 Ramkrishna Bhandarkar, Pro-
 fessor, Preface, and 61
 Rampratap, Pandit, 32, 33
 Rana uddipa Simha, 6, and Pref
 Ranipokhra tank, Kathmandu, 4
Rasa-manjari with comm, 61
 Rousselet, Monsieur L, 30
Sambodhi-pañcasika, 62
Samhitavṛtti, 19
Samyaprahariya, 62
Saṅgasaratattva, 62
 Schram, Dr, of Vienna, 76
 Shamnagar, 23
 Skandadeva 7, 79
 Sudhakara Dube, Pandit, 19, 25,
 27
 Sun dhara, Patan, 7, 74
Sānubhūti nataka, 29
Svarupanirṇaya, 62
Śatmanirupana, 62
 Svayambhunath, Nepal, 4, 5
Svayambhupurana, 5
 Tagore (i e Thakur) family, 23
Tantrakhyana, 55
Tattvamuktakalapa, 28
 Tawney, Mr C H, 21
 Thibaut, Dr G, 19, 25
Tripurasundari, 56
 Ujjain, 34
 Umeçacandra Carma, of Cal-
 cutta, 22
 Vacaspati, Pandit, 6
 Vagbhatalankara, 61

- Vajreçvara, 79
 Valacche tol, Bhatgaon, 14
 Valkesvar shrine, Bombay, 1
Varadatta Gunamanyarikatha, 65
 Varam tol, Kathmandu, 10
Vastu-mandana, 33
Ved irthasangraha, 28
 Venus, Mr A , 27
Vicarasangraha, 63
Vicarasara prakarana, 64
Vidvadbālānuranjanī, 59
Vidyātīlaka, 19
Vimraṇṇa pana (1), 19
 Vindbyeçvarīprasada, Pandit, 27
Vratākathākoṣa, 64
 Walter, Colonel, of Oodeypore,
 30
 Windisch, Dr E , 93, 95
 Wright, Dr D , 3, 5, 10, 16 etc
 and Preface vi
 Wright, Prof. W , Preface vi
 Zachariae, Prof Th , 93, note

UNIVERSITY PRESS, CAMBRIDGE.
May, 1886.

CATALOGUE OF
WORKS

PUBLISHED FOR THE SYNDICS

OF THE

Cambridge University Press.



London: C. J. CLAY AND SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

GLASGOW: 263, ARGYLE STREET.

Cambridge: DEIGHTON, BELL AND CO.
Essex: F. A. BROCKHAUS.

BREVIARIUM AD USUM INSIGNIS ECCLESIAE SARUM Juxta Editionem maximam pro CLAUDIO CHEVALLOU ET FRANCISCO REGNAULT A.D. MDXXXI in Alma Parisiorum Academia impressam labore ac studio FRANCISCI PROCTER, A.M., ET CHRISTOPHORI WORDSWORTH, A.M.

FASCICULUS I In quo continentur KALENDARIVM, et ORDO TEMPORALIS sive PROPRIUM DE TEMPORE TOTIUS ANNI, una cum ordinali suo quod usitato vocabulo dicitur PICA SIVE DIRECTORIUM SACERDOTUM Demy 8vo 18s

The value of this reprint is considerable to liturgical students who will now be able to consult in their own libraries a work absolutely indispensable to a right understanding of the history of the Prayer Book, but which till now usually necessitated a visit to some public library since the rarity of the volume made its

cost prohibitory to all but a few. Messrs Procter and Wordsworth have discharged their editorial task with much care and judgment, though the conditions under which they have been working are such as to hide that fact from all but experts. — *Literary Churchman*.

FASCICULUS II In quo continentur PSALTERIVM, cum ordinario Officii totius hebdomadae juxta Horas Canonicas, et proprio Complecti, LITANIA, COMMUNE SANCTORUM, ORDINARIUM MISSAE CUM CANONE ET XIII MISSIS, &c &c Demy 8vo 12s

Not only experts in liturgy but all persons interested in the history of the Anglican Book of Common Prayer will be grateful to the Syndicate of the Cambridge University Press for forwarding the publication of the volume which bears the above title and which has recently appeared under their auspices. — *Notes and Queries*

Cambridge has worthily taken the lead with the Breviary which is of especial value for that part of the reform of the Prayer Book which will fit it for the wants of our time

For all persons of religious tastes the Breviary, with its mixture of Latin and Anthem and Prayer and Hymn all hanging one on the other and connected into a harmonious whole must be deeply interesting. — *Church Quarterly Review*

The editors have done their work excellently and deserve all praise for their labours in rendering what they justly call this most interesting Service book more readily accessible to historical and liturgical students. — *Saturday Review*

FASCICULUS III In quo continetur PROPRIUM SANCTORUM quod et sanctorale dicitur, una cum accentuario [Nearly ready]

GREEK AND ENGLISH TESTAMENT, in parallel Columns on the same page. Edited by J. SCHOLEFIELD, M.A. late Regius Professor of Greek in the University. Small Octavo. New Edition, with the Marginal References as arranged and revised by Dr SCRIVENER. Cloth, red edges. 7s 6d

GREEK AND ENGLISH TESTAMENT THE STUDENT'S EDITION of the above, on large writing paper 4to 12s

GREEK TESTAMENT, ex editione Stephani tertia, 1550 Small 8vo 3s 6d

THE NEW TESTAMENT IN GREEK according to the text followed in the Authorised Version with the Variations adopted in the Revised Version. Edited by F. H. A. SCRIVENER, M.A., D.C.L., LL.D. Crown 8vo 6s Morocco boards or limp 12s

THE PARALLEL NEW TESTAMENT GREEK AND ENGLISH, being the Authorised Version set forth in 1611 Arranged in Parallel Columns with the Revised Version of 1881, and with the original Greek, as edited by F. H. A. SCRIVENER, M.A., D.C.L., LL.D. Prebendary of Exeter and Vicar of Hendon. Crown 8vo 12s 6d. *The Revised Version is the Joint Property of the Universities of Cambridge and Oxford*

THE BOOK OF ECCLESIASTES, with Notes and Introduction By the Very Rev F H PLUMITRE, D D., Dean of Wells Large Paper Edition Demy 8vo 7s 6d

No one can say that the Old Testament is a dull or worn-out subject of or reading this singularly attractive and also instructive commentary. Its wealth of literary and historical illustration surpasses anything to which we can

point in English exegesis of the Old Testament; in fact even De Trach whose price it is I leave no source of a translation unequalled, his inference on this head to Dr Pampere. — *Academy* Sept. 10, 1881

THE GOSPEL ACCORDING TO ST MATTHEW in Anglo-Saxon and Northumbrian Versions, synoptically arranged with Collations of the best Manuscripts. By J M KEMBLE, M A and Archdeacon HARDWICK Demy 4to. 10s

NEW EDITION By the Rev Professor SKEAT. [*In the Press*]

THE GOSPEL ACCORDING TO ST MARK in Anglo-Saxon and Northumbrian Versions, synoptically arranged with Collations exhibiting all the Readings of all the MSS Edited by the Rev W W SKERT, M A. Elrington and Bosworth Professor of Anglo-Saxon Demy 4to 10s

THE GOSPEL ACCORDING TO ST LUKE, uniform with the preceding by the same Editor Demy 4to 10s

THE GOSPEL ACCORDING TO ST JOHN, uniform with the preceding, by the same Editor. Demy 4to. 10s

"*The Gospel according to St John*, in Anglo-Saxon and Northumbrian Versions Edited for the Syndics of the University Press, by the Rev Walter W Skeat, M A, completes an undertaking designed and commenced by that distinguished scholar J M

Kemble some forty years ago. Of the particular volume now before us, we can only say it is worthy of its two predecessors. We repeat that the service rendered to the study of Anglo-Saxon by this Synoptic edition cannot easily be overrated." — *Contemporary Review*.

THE POINTED PRAYER BOOK, being the Book of Common Prayer with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. Royal 24mo. 1s 6d
The same in square 32mo cloth. 6d

THE CAMBRIDGE PSALTER, for the use of Choirs and Organists. Specially adapted for Congregations in which the "Cambridge Pointed Prayer Book" is used Demy 8vo. cloth extra, 3s 6d cloth limp, cut flush. 2s 6d

THE PARAGRAPH PSALTER, arranged for the use of Choirs by BROOK FOS WESTCOTT, D D., Regius Professor of Divinity in the University of Cambridge. fcap 4to 5s

The same in royal 32mo Cloth 1s Leather 1s 6d

The Paragraph Psalter exhibits all the care thought, and learning that those acquainted with the works of the Regius Professor of Divinity at Cambridge would expect to find,

and there is not a clergyman or organist in England who should be without this Psalter as a work of reference. — *More of Faith*

THE MISSING FRAGMENT OF THE LATIN TRANSLATION OF THE FOURTH BOOK OF EZRA discovered, and edited with an Introduction and Notes, and a facsimile of the MS by ROBERT L BERSLI, M A, Reader in Hebrew, Gonville and Caius College, Cambridge Demy 4to 10s

It has been said of this book that it has added a new chapter to the Bible and starting as the statement may at first sight appear it is no exaggeration of the actual fact, if by the

Bible we understand that of the larger size which contains the Apocrypha and if the Second Book of Ezra can be fairly called a part of the Apocrypha. — *Saturday Review*

GOSPEL DIFFICULTIES, or the Displaced Section of S Luke By the Rev J J HALCOMBE, Rector of Balsham and Rural Dean of North Camps, formerly Reader and Librarian at the Charterhouse. Crown 8vo 10s 6d

THEOLOGY—(ANCIENT).

THE GREEK LITURGIES Chiefly from original Authorities By C A SWAINSON, D D, Master of Christ's College, Cambridge Crown 4to Paper covers. 15s

"Jeder folgende Forscher wird dankbar anerkennen dass Swainson das Fundament zu einer historisch kritischen Geschichte der

Griechischen Liturgien sicher gelegt hat"—ADOLPH HARNACK, *Theologische Literatur Zeitung*

THE PALESTINIAN MISHNA. By W. H. LOWE, M.A., Lecturer in Hebrew at Christ's College, Cambridge Royal 8vo 21s.

SAYINGS OF THE JEWISH FATHERS, comprising Pirke Aboth and Pereq R Meir in Hebrew and English, with Critical and Illustrative Notes By CHARLES TAYLOR, D.D. Master of St John's College, Cambridge, and Honorary Fellow of King's College, London Demy 8vo 10s

"The 'Masseketh Aboth' stands at the head of Hebrew non canonical writings. It is of ancient date, claiming to contain the dicta of teachers who flourished from A.C. 200 to the same year of our era. The precise time of its compilation in its present form is, of course, in doubt. Mr Taylor's explanatory and illustrative commentary is very full and satisfactory."

Spectator

"A careful and thorough edition which does credit to English scholarship of a short treatise from the Mishna, containing a series of sentences or maxims ascribed mostly to Jewish teachers immediately preceding or immediately following the Christian era."—*Contemporary Review*

THEODORE OF MOPSUESTIA'S COMMENTARY ON THE MINOR EPISTLES OF S PAUL The Latin Version with the Greek Fragments, edited from the MSS with Notes and an Introduction, by H. B. SWETE, D D, Rector of Ashdon, Essex, and late Fellow of Gonville and Caius College, Cambridge In Two Volumes Vol. I, containing the Introduction, with Facsimiles of the MSS, and the Commentary upon Galatians—Colossians. Demy 8vo 12s

"In dem oben verzeichneten Buche liegt uns die erste Hälfte einer vollständigen, ebenso sorgfältig gearbeiteten wie schön ausgestatteten Ausgabe des Commentars mit ausführlichen Prolegomena und reichhaltigen kritischen und erläuternden Anmerkungen vor"—*Literarisches Centralblatt*

"It is the result of thorough, careful and patient investigation of all the points bearing on the subject, and the results are presented with admirable good sense and modesty"—*Guardian*

Auf Grund dieser Quellen ist der Text bei Swete in musterhafter Akribie hergestellt. Aber—weshalb sonst hat der Herausgeber mit unermüdlichem Fleisse und eingehender Sachkenntnis sein Werk mit allen denjenigen Zugaben ausgerüstet welche bei einer solchen Text Ausgabe nur irgend erwartet werden können. Von den drei Haupt

handschriften sind vortreffliche photographische Facsimiles beigegeben, wie überhaupt das ganze Werk von der *University Press* zu Cambridge mit bekannter Eleganz ausgestattet ist.—*Theologische Literaturzeitung*

It is a hopeful sign, amid forebodings which arise about the theological learning of the Universities that we have before us the first instalment of a thoroughly scientific and painstaking work, commenced at Cambridge and completed at a country rectory.—*Church Quarterly Review* (Jan 1881)

Herrn Swete's Leistung ist eine so tüchtige dass wir das Werk in keinen besseren Händen wissen möchten, und mit den sichersten Erwartungen auf das Gelingen der Fortsetzung entgegen sehen.—*Göttingische gelehrte Anzeigen* (Sept. 1881)

VOLUME II, containing the Commentary on 1 Thessalonians—Philemon, Appendices and Indices 12s

"Eine Ausgabe für welche alle zugänglichen Hilfsmittel in musterhafter Weise benutzt wurden eine reife Frucht siebenjähriger Fleisses.—*Theologische Literaturzeitung* (Sept 23 1881)

Mit derselben Sorgfalt bearbeitet die wir bei dem ersten Theile geführt haben.—*Literarisches Centralblatt* (July 29 1881)

M. Jacobi commença une édition du texte. Ce travail a été repris en Angleterre et

mend à bien dans les deux volumes que je signale en ce moment. Elle est accompagnée de notes érudites, suivie de divers appendices parmi lesquels on appréciera surtout un recueil des fragments des œuvres dogmatiques de Théodore et précédée d'une introduction où sont traitées à fond toutes les questions d'histoire littéraire qui se rattachent soit au commentateur lui-même, soit à sa version Latine.—*Bulletin Critique*, 1885

London: C J CLAY & SON, Cambridge University Press Warehouse
Ave Maria Lane.

SANCTI IRENÆI EPISCOPI LUGDUNENSIS libros quinque adversus Hæreses, versione Latina cum Codicibus Claro montano ac Arundeliano denuo collata, præmissa de placitis Gnosticorum prolusione, fragmenta necnon Græce, Syriace, Armeniace, commentatione perpetua et indicibus variis edidit W WIGAN HARVEY STB Collegii Regalis olim Socius 2 Vols 8vo 18s

M MINUCII FELICIS OCTAVIUS The text newly revised from the original MS, with an English Commentary, Analysis Introduction, and Copious Indices Edited by H A HOLDEN, LL.D late Fellow of Trinity College Crown 8vo 7s 6d

THEOPHILI EPISCOPI ANTIOCHENSIS LIBRI TRES AD AUTOLYCEUM edidit, Prolegomenis Versione Notulis Indicibus instruxit GULIELMUS GILSON HUMPHRY, STB Collegii Sanctiss Trin. apud Cantabrigienses quondam Socius Post 8vo 5s

THEOPHYLACTI IN EVANGELIUM S MATTHÆI COMMENTARIUS, edited by W G HUMPHRY, B.D Prebendary of St Paul's, late Fellow of Trinity College. Demy 8vo 7s 6d

TERTULLIANUS DE CORONA MILITIS, DE SPECTACULIS, DE IDOLOLATRIA, with Analysis and English Notes, by GEORGE CURREY, D.D Preacher at the Charter House, late Fellow and Tutor of St John's College Crown 8vo 5s

THEOLOGY—(ENGLISH)

WORKS OF ISAAC BARROW, compared with the Original MSS, enlarged with Materials hitherto unpublished A new Edition, by A. NAPIER, M.A. of Trinity College Vicar of Holkham, Norfolk. 9 Vols Demy 8vo £3. 3s

TREATISE OF THE POPES SUPREMACY, and a Discourse concerning the Unity of the Church, by ISAAC BARROW Demy 8vo 7s 6d

PEARSON'S EXPOSITION OF 'THE CREED' edited by TEMPLE CHEVALLIER, B.D late Fellow and Tutor of St Catharine's College, Cambridge. New Edition. Revised by R Sinker, B.D, Librarian of Trinity College. Demy 8vo 12s

* A new edition of Bishop Pearson's famous work *On the Creed* has just been issued by the Cambridge University Press. It is the well known edition of Temple Chevallier thoroughly overhauled by the Rev. R. Sinker of Trinity College. The whole text and notes have been most carefully examined and corrected and special pains have been taken to verify the almost innumerable references. These have been more clearly and accurately given in very many

places, and the citations themselves have been adapted to the best and newest texts of the several authors—texts which have undergone vast improvements within the last two centuries. The Index has also been revised and enlarged. Altogether it appears to be the most complete and convenient edition as yet published of a work which has long been recognised in all quarters as a standard one.—*Guardian*

AN ANALYSIS OF THE EXPOSITION OF THE CREED written by the Right Rev JOHN PEARSON, D.D late Lord Bishop of Chester, by W H MILL, D.D late Regius Professor of Hebrew in the University of Cambridge Demy 8vo 5s

WHATLTY ON THE COMMON PRAYER, edited by G. F. CORRIE, D.D late Master of Jesus College Examining Chaplain to the late Lord Bishop of Lly Demy 8vo 7s 6d

TWO FORMS OF PRAYER OF THE TIME OF QUEEN ELIZABETH Now First Reprinted Demy 8vo. 6d

* From Collections and Notes, 1867-1876 by W. Carew Hazlitt (p. 340) we learn that—'A very remarkable volume in the original velvet cover and containing 25 forms of Prayer of the reign of Elizabeth, each with the autograph of Humphrey Dyson, has lately fallen into the hands of my friend Mr H. Lyne. It is mentioned specially in the Preface to the Lan-

ker Society's volume of Occasional Forms of Prayer but it had been lost sight of for 200 years. By the kindness of the present possessor of this valuable volume containing in all 25 distinct publications, I am enabled to reprint in the following pages the two Forms of Prayer so proved to have been lost.'—*Extract from the PREFACE*

CÆSAR MORGAN'S INVESTIGATION OF THE TRINITY OF PLATO, and of Philo Judæus, and of the effects which an attachment to their writings had upon the principles and reasonings of the Fathers of the Christian Church. Revised by H. A. HOLDEN, LL.D., formerly Fellow of Trinity College, Cambridge. Crown 8vo. 4s

SELECT DISCOURSES, by JOHN SMITH, late Fellow of Queens' College, Cambridge Edited by H. G. WILLIAMS, B.D. late Professor of Arabic Royal 8vo 7s 6d

The Select Discourses of John Smith collected and published from his papers after his death are in my opinion much the most considerable work left to us by this Cambridge School (the Cambridge Platonists). They have a right to a place in English literary history.—*MR. MATTHEW ARNOLD in the Contemporary Review*

Of all the products of the Cambridge School, the Select Discourses are perhaps the highest as they are the most accessible and the most widely appreciated—and indeed no spiritually thoughtful mind can read them unmoved. They carry us so directly into an atmosphere of divine philosophy luminous

with the richest lights of meditative genius... He was one of those rare thinkers in whom largeness of view and depth, and wealth of poetic and speculative insight only served to evoke more fully the religious spirit, and while he drew the material of his thought from Plotinus, he infused the substance of it from St Paul.—*Principal Lectures Natural Theology in England in the 17th Century*

We may instance Mr Henry Criff's William's revised edition of Mr John Smith's 'Select Discourses,' which have won Mr Matthew Arnold's admiration as an example of worthy work for an University Press to undertake.—*Times*

THE HOMILIES, with Various Readings, and the Quotations from the Fathers given at length in the Original Languages Edited by G. E. CORRIE, D.D. late Master of Jesus College Demy 8vo 7s 6d

DE OBLIGATIONE CONSCIENTIÆ PRÆLECTIONES decem Oxonii in Schola Theologica habitæ a ROBERTO SANDERSON, SS Theologiæ ibidem Professore Regio. With English Notes, including an abridged Translation, by W. WHIFWELL, D.D. late Master of Trinity College. Demy 8vo 7s 6d

ARCHBISHOP USHER'S ANSWER TO A JESUIT, with other Tracts on Popery Edited by J. SCHOFFIELD, M.A. late Regius Professor of Greek in the University Demy 8vo 7s 6d

WILSON'S ILLUSTRATION OF THE METHOD OF explaining the New Testament, by the early opinions of Jews and Christians concerning Christ. Edited by I. FURTON, D.D. late Lord Bishop of Ely Demy 8vo. 5s

LECTURES ON DIVINITY delivered in the University of Cambridge, by JOHN HEY, D.D. Third Edition, revised by T. TURTON, D.D. late Lord Bishop of Ely 2 vols Demy 8vo 15s

London: C. J. CLAY & SON, Cambridge University Press Warehouse, 12, Mark Lane.

ARABIC, SANSKRIT, SYRIAC, &c.

THE DIVYÂVADÂNA, a Collection of Early Buddhist Legends, now first edited from the Nepalese Sanskrit MSS. in Cambridge and Paris. By E. B. COWELL, M.A., Professor of Sanskrit in the University of Cambridge, and R. A. NEIL, M.A., Fellow and Lecturer of Pembroke College. Demy 8vo. 18s.

POEMS OF BEHA ED DIN ZOHEIR OF EGYPT. With a Metrical Translation, Notes and Introduction, by E. H. PALMER, M.A., Barrister-at-Law of the Middle Temple, late Lord Almoner's Professor of Arabic, formerly Fellow of St John's College, Cambridge. 2 vols. Crown 4to.

Vol. I. The ARABIC TEXT. 10s. 6d.; cloth extra. 15s.

Vol. II. ENGLISH TRANSLATION. 10s. 6d.; cloth extra. 15s.

"We have no hesitation in saying that in both Prof. Palmer has made an addition to Oriental literature for which scholars should be grateful, and that, while his knowledge of Arabic is a sufficient guarantee for his mastery of the original, his English compositions are distinguished by versatility, command of language, rhythmical cadence, and, as we have

remarked, by not unskilful imitations of the styles of several of our own favourite poets, living and dead."—*Saturday Review*

"This sumptuous edition of the poems of Behâ-ed-din Zoheir is a very welcome addition to the small series of Eastern poets accessible to readers who are not Orientalists."—*Academy*

THE CHRONICLE OF JOSHUA THE STYLITE, composed in Syriac A.D. 507 with an English translation and notes, by W. WRIGHT, LL.D., Professor of Arabic. Demy 8vo. 10s. 6d.

"Die lehrreiche kleine Chronik Josuas hat nach Assemani und Martin in Wright einen dritten Bearbeiter gefunden, der sich um die Emendation des Textes wie um die Erklärung der Realien wesentlich verdient gemacht hat. ... Ws. Josua Ausgabe ist eine sehr dankenswerte Gabe und besonders empfehlenswert als

ein Lehrmittel für den syrischen Unterricht; es erscheint auch gerade zur rechten Zeit, da die zweite Ausgabe von Roedigers syrischer Chrestomathie im Buchhandel vollständig vergriffen und diejenige von Kirsch Bernstein nur noch in wenigen Exemplaren vorhanden ist."—*Deutsche Literaturzeitung*.

KALĪLAH AND DIMNAH, OR, THE FABLES OF BIDPAI; being an account of their literary history, together with an English Translation of the same, with Notes, by I. G. N. KEITH-FALCONER, M.A., Trinity College. Demy 8vo. 7s. 6d.

NALOPĀKHYĀNAM, OR, THE TALE OF NALA; containing the Sanskrit Text in Roman Characters, followed by a Vocabulary and a sketch of Sanskrit Grammar. By the late Rev. THOMAS JARRETT, M.A. Trinity College, Regius Professor of Hebrew. Demy 8vo. 10s.

NOTES ON THE TALE OF NALA, for the use of Classical Students, by J. PEILE, Litt.D., Fellow and Tutor of Christ's College. Demy 8vo. 12s.

CATALOGUE OF THE BUDDHIST SANSKRIT MANUSCRIPTS in the University Library, Cambridge. Edited by C. BENDALL, M.A., Fellow of Gonville and Caius College. Demy 8vo. 12s.

"It is unnecessary to state how the compilation of the present catalogue came to be placed in Mr Bendall's hands: from the character of his work it is evident the selection was judicious, and we may fairly congratulate

those concerned in it on the result. ... Mr Bendall has enlisted himself to the thanks of all Oriental scholars, and we hope he may have before him a long course of successful labour in the field he has chosen."—*Atkinson*

GREEK AND LATIN CLASSICS, &c.

SOPHOCLES: The Plays and Fragments, with Critical Notes, Commentary, and Translation in English Prose, by R. C. JEBB, Litt.D, LL.D, Professor of Greek in the University of Glasgow.

Part I. Oedipus Tyrannus. Demy 8vo. 15s.

Part II. Oedipus Coloneus. Demy 8vo 12s 6d

"Of his explanatory and critical notes we can only speak with admiration. Thorough scholarship combines with taste, erudition, and boundless industry to make this first volume a pattern of editing. The work is made complete by a prose translation, upon pages alternating with the text, of which we may say shortly that it displays sound judgment and taste, without sacrificing precision to poetry of expression."—*The Times*

"This larger edition he has deferred these many years for reasons which he has given in his preface, and which we accept with entire satisfaction, as we have now the first portion of a work composed in the fulness of his powers and with all the resources of fine erudition and laboriously earned experience. We will confidently aver, then, that the edition is neither tedious nor long, for we get in one compact volume such a cyclopædia of instruction such a variety of helps to the full comprehension of the poet, as not so many years ago would have needed a small library, and all this instruction and assistance given, not in a dull and pedantic way, but in a style of singular clearness and

vivacity. In fact, one might take this edition with him on a journey, and, without any other help whatever, acquire with comfort and delight a thorough acquaintance with the noblest production of, perhaps, the most difficult of all Greek poets—the most difficult, yet possessed at the same time of an immortal charm for one who has mastered him, as Mr Jebb has, and can feel so subtly perfection of form and language. We await with lively expectation the continuation, and completion of Mr Jebb's great task, and it is a fortunate thing that his power of work seems to be as great as the style is happy in which the work is done."—*The Athenæum*

"An edition which marks a definite advance, which is whole in itself, and brings a mass of solid and well wrought material such as future constructors will desire to adapt, is definitive in the only applicable sense of the term, and such is the edition of Professor Jebb. No man is better fitted to express in relation to Sophocles the mind of the present generation."—*The Saturday Review*

ÆSCHYLI FABULÆ.—IKETIAΣ XONΦOPOI IN LIBRO MEDICEO MENDOSE SCRIPTÆ EX VV. DD. CONIECTURIS EMENDATIUS EDITÆ cum Scholiis Græcis et brevī annotatione critica, curante F. A. PALEY, M.A., LL.D. Demy 8vo 7s 6d

THE AGAMEMNON OF ÆSCHYLUS With a Translation in English Rhythm, and Notes Critical and Explanatory. New Edition Revised By BENJAMIN HALL KENNEDY, D.D., Regius Professor of Greek. Crown 8vo. 6s.

"One of the best editions of the masterpiece of Greek tragedy."—*Athenæum*

THE THEÆTETUS OF PLATO with a Translation and Notes by the same Editor. Crown 8vo 7s 6d.

ARISTOTLE.—ΠΕΡΙ ΨΥΧΗΣ. ARISTOTLE'S PSYCHOLOGY, in Greek and English, with Introduction and Notes, by EDWIN WALLACE, M.A., late Fellow and Tutor of Worcester College, Oxford. Demy 8vo 18s.

"The notes are exactly what such notes ought to be,—helps to the student, not mere displays of learning. By far the more valuable parts of the notes are neither critical nor literary, but philosophical and expository of the thought, and of the connection of thought, in the treatise itself. In this relation the notes are invaluable. Of the translation it may be said that an English reader may fairly master by means of it this great treatise of Aristotle."—*Spectator*

"Wallace's Bearbeitung der Aristotelischen Psychologie ist das Werk eines denkenden und in allen Schriften des Aristoteles und grösstentheils auch in der neueren Literatur zu denselben belebten Mannes. Der schwächste Teil der Arbeit ist der kritische. Aber in allen diesen Dingen liegt auch nach der Absicht des Verfassers nicht der Schwerpunkt seiner Arbeit, sondern."—*Prof. Sussemitz in Philologische Wochenchrift*

ARISTOTLE.—ΠΕΡΙ ΔΙΚΑΙΟΤΗΝΗΣ. THE FIFTH BOOK OF THE NICOMACHEAN ETHICS OF ARISTOTLE. Edited by HENRY JACKSON, Litt.D, Fellow of Trinity College, Cambridge. Demy 8vo. 6s.

"It is not too much to say that some of the points he discusses have never had so much light thrown upon them before. Scholars

will hope that this is not the only portion of the Aristotelian writings which he is likely to edit."—*Athenæum*

London: C. J. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane.

M. TVLLI CICERONIS PRO C. FABIRIO [PERDVLLIONIS REO] ORATIO AD QVIRITES With Notes Introduction and Appendices by W. E. HEITLAND, M.A., Fellow and Tutor of St John's College, Cambridge Demy 8vo 7s 6d

M. TULLII CICERONIS DE NATURA DEORUM Libri Tres, with Introduction and Commentary by JOSEPH B. MAYOR, M.A., late Professor of Moral Philosophy at King's College, London, together with a new collation of several of the English MSS by J. H. SWAINSON, M.A.

Vol I. Demy 8vo 10s 6d

Vol. II. 12s 6d

Vol III 10s

"Such editions as that of which Prof. Mayor has given us the first instalment will doubtless do much to remedy this undeserved neglect. It is one on which great pains and much learning have evidently been expended and is in every way admirably suited to meet the needs of the student. The notes of the editor are all that could be expected from his well known learning and scholarship."—*Academy*

"Der vorliegende zweite Band enthält N D II und zeigt ebenso wie der erste einen erheblichen Fortschritt gegen die bisher vorhandenen commentirten Ausgaben. Man darf

jetzt, nachdem der grösste Theil erschienen ist sagen, dass niemand, welcher sich sachlich oder kritisch mit der Schrift De Nat Deor beschäftigt die neue Ausgabe wird ignoriren dürfen.—P. SCHWENCKE in *JB f. cl. Alt* vol. 35 p. 90 foll.

"Nell edizione sua è p ò compiuto, che in qualunque altra edizione anteriore, e in parte nuove, non meno l apparato critico dal testo che l esame ed il commento del contenuto del libro."—R. BONGHI in *Nuova Antologia*, Oct 1881, pp. 717-731

P. VERGILI MARONIS OPERA cum Prolegomenis et Commentario Critico edidit B. H. KENNEDY, S.T.P., Graecae Linguae Prof. Regius. Extra Fcap 8vo 5s

See also Pitt Press Series, pp. 24-27

MATHEMATICS, PHYSICAL SCIENCE, &c.

MATHEMATICAL AND PHYSICAL PAPERS By Sir W. THOMSON, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy in the University of Glasgow. Collected from different Scientific Periodicals from May 1841, to the present time. Vol. I Demy 8vo 18s Vol II 15s

"Wherever exact science has found a follower Sir William Thomson's name is known as a leader and a master. For a space of 40 years each of his successive contributions to knowledge in the domain of experimental and mathematical physics has been recognized as marking a stage in the progress of the subject. But, unhappily for the mere learner, he is no writer of text books. His eager fertility overflows into the nearest available journal. The papers in this volume deal largely with the subject of the dynamics of heat. They begin with two or three articles which were in part written at the

age of 17, before the author had commenced residence as an undergraduate in Cambridge."—*The Times*

"We are convinced that nothing has had a greater effect on the progress of the theories of electricity and magnetism during the last ten years than the publication of Sir W. Thomson's reprint of papers on electrostatics and magnetism, and we believe that the present volume is destined in no less degree to further the advancement of physical science."—*Glasgow Herald*

MATHEMATICAL AND PHYSICAL PAPERS, by GEORGE GABRIEL STOKES, M.A., D.C.L., LL.D., F.R.S., Fellow of Pembroke College, and Lucasian Professor of Mathematics in the University of Cambridge. Reprinted from the Original Journals and Transactions, with Additional Notes by the Author. Vol. I. Demy 8vo 15s Vol II. 15s

"The same spirit pervades the papers on pure mathematics which are included in the volume. They have a severe accuracy of style

which well befits the subtle nature of the subjects, and inspires the completest confidence in their author."—*The Times*

A HISTORY OF THE THEORY OF ELASTICITY AND OF THE STRENGTH OF MATERIALS, from Galilei to the present time VOL. I Galilei to Saint-Venant, 1638-1850 By the late I. TODD HUNTER, D.Sc., F.R.S., edited and completed by KARI PEARSON, M.A.

[Nearly ready.

London: C. J. CLAY & SON, Cambridge University Press Warehouse,

- THE SCIENTIFIC PAPERS OF THE LATE PROF J CLERK MAXWELL Edited by W D NIVEN, M A In 2 vols Royal 4to *[In the Press]*
- A TREATISE ON NATURAL PHILOSOPHY By Sir W THOMSON, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy in the University of Glasgow, and P G TAIT, M.A., Professor of Natural Philosophy in the University of Edinburgh Part I Demy 8vo 16s Part II Demy 8vo 18s
- ELEMENTS OF NATURAL PHILOSOPHY By Professors Sir W THOMSON and P G TAIT Demy 8vo *Second Edition* 9s
- AN ATTEMPT TO TEST THE THEORIES OF CAPILLARY ACTION by FRANCIS BASHFORTH, B.D., and J C. ADAMS, M.A., F.R.S. Demy 4to £1 1s
- A TREATISE ON THE THEORY OF DETERMINANTS and their applications in Analysis and Geometry, by R F SCORR, M.A., Fellow of St John's College Demy 8vo 12s
- HYDRODYNAMICS, a Treatise on the Mathematical Theory of the Motion of Fluids, by HORACE LAMB, M.A., formerly Fellow of Trinity College, Cambridge Demy 8vo 12s
- THE ANALYTICAL THEORY OF HEAT, by JOSEPH FOURIER. Translated, with Notes, by A. FREEMAN, M.A., Fellow of St John's College Cambridge Demy 8vo 16s
- THE ELECTRICAL RESEARCHES OF THE Hon H CAVENDISH, F.R.S. Written between 1771 and 1781 Edited from the original MSS in the possession of the Duke of Devonshire, K.G. by the late J CLERK MAXWELL, F.R.S. Demy 8vo 18s
- Every department of editorial duty appears to have been most conscientiously performed, and it must have been no small satisfaction to Prof Maxwell to see this goodly volume completed before his life's work was done. —*Athenaeum*
- AN ELEMENTARY TREATISE ON QUATERNIONS By P G TAIT, M.A., Professor of Natural Philosophy in the University of Edinburgh *Second Edition* Demy 8vo 14s
- THE MATHEMATICAL WORKS OF ISAAC BARROW, D.D. Edited by W WHEWELL, D.D. Demy 8vo 7s 6d
- COUNTERPOINT A Practical Course of Study, by Professor Sir G A. MACFARREN, M.A., Mus. Doc. New Edition, revised. Crown 4to 7s 6d
- A TREATISE ON THE GENERAL PRINCIPLES OF CHEMISTRY, by M M PATTISON MUIR, M.A., Fellow and Practitioner in Chemistry of Gonville and Caius College Demy 8vo 15s
- The value of the book as a digest of the historical developments of chemical thought is immense. —*Academy*
- Theoretical Chemistry has moved so rapidly of late years that most of our ordinary text books have been left far behind. German students, to be sure, possess an excellent guide to the present state of the science in the *Modernen Theorien der Chemie* of Prof Lothar Meyer but in this country the student has had to content himself with such works as Dr Tilden's *Introduction to Chemical Philosophy*, an admirable book in its way but so slender. Mr Pattison Muir having aimed at a more comprehensive scheme has produced a systematic treatise on the principles of chemical philosophy which stands far in advance of any kindred work in our language. It is a treatise that requires for its due comprehension on a fair acquaintance with physical science and it can hardly be placed with advantage in the hands of any one who does not possess an extended knowledge of descriptive chemistry. But the advanced student whose mind is well equipped with an array of chemical and physical facts can turn to Mr Muir's masterly volume for unfolding before him a knowledge of the principles of modern chemistry. —*Athenaeum*
- NOTES ON QUALITATIVE ANALYSIS Concise and Explanatory By H J H FENTON, M.A. F.I.C., Demonstrator of Chemistry in the University of Cambridge Cr 4to *New Edition* 6s

LAW.

A SELECTION OF CASES ON THE ENGLISH LAW OF CONTRACT By **GERARD BROWN FINCH, M.A.**, of Lincoln's Inn, Barrister at Law; Law Lecturer and late Fellow of Queens' College, Cambridge. Royal 8vo 28s.

"An invaluable guide towards the best method of legal study"—*Law Quarterly Review*

THE INFLUENCE OF THE ROMAN LAW ON THE LAW OF ENGLAND. Being the York Prize Essay for 1884. By **T. E. SCRUTTON, M.A.** Demy 8vo. 10s. 6d.

"Legal work of just the kind that a learned University should promote by its prizes"—*Law Quarterly Review*

AN ANALYSIS OF CRIMINAL LIABILITY. By **E. C. CLARK, LL.D.**, Regius Professor of Civil Law in the University of Cambridge, also of Lincoln's Inn, Barrister-at-Law. Crown 8vo 7s. 6d.

"Prof Clark's little book is the substance of lectures delivered by him upon those portions of Austin's work on jurisprudence which deal with the 'operation of sanctions'."

Students of jurisprudence will find much to interest and instruct them in the work of Prof Clark.—*Athenæum*.

PRACTICAL JURISPRUDENCE, a Comment on AUSTIN. By **E. C. CLARK, LL.D.**, Regius Professor of Civil Law. Crown 8vo. 0s.

"Damit schliesst dieses inhaltreiche und nach allen Seiten anregende Buch über Prac-

tical Jurisprudence"—*König Centralblatt für Rechtswissenschaft*

A SELECTION OF THE STATE TRIALS. By **J. W. WILLIS-BUND, M.A., LL.B.**, Barrister-at-Law, Professor of Constitutional Law and History, University College, London. Crown 8vo Vols. I. and II. In 3 parts. Now reduced to 30s. (originally published at 46s.)

"This work is a very useful contribution to that important branch of the constitutional history of England which is concerned with the growth and development of the law of treason, as it may be gathered from trials before the ordinary courts. The author has very wisely distinguished these cases from those of impeachment for treason before Parliament, which he proposes to treat in a future volume under the general head 'Proceedings in Parliament.'"
—*The Academy*

"This is a work of such obvious utility that the only wonder is that no one should have undertaken it before. In many respects therefore, although the trials are more or less abridged, this is for the ordinary student's purpose not only a more handy, but a more useful work than Howell's."—*Saturday Review*

"But, although the book is most interesting to the historian of constitutional law, it is also

not without considerable value to those who seek information with regard to procedure and the growth of the law of evidence. We should add that Mr Willis-Bund has given short prefaces and appendices to the trials, so as to form a connected narrative of the events in history to which they relate. We can thoroughly recommend the book."—*Law Times*

"To a large class of readers Mr Willis-Bund's compilation will thus be of great assistance, for he presents in a convenient form a judicious selection of the principal statutes and the leading cases bearing on the crime of treason... For all classes of readers these volumes possess an indirect interest, arising from the nature of the cases themselves, from the men who were actors in them, and from the numerous points of social life which are incidentally illustrated in the course of the trials."—*Athenæum*

THE FRAGMENTS OF THE PERPETUAL EDICT OF SALVIUS JULIANUS, collected, arranged, and annotated by **BRYAN WALKER, M.A., LL.D.**, Law Lecturer of St John's College, and late Fellow of Corpus Christi College, Cambridge. Crown 8vo 6s.

"In the present book we have the fruits of the same kind of thorough and well-ordered study which was brought to bear upon the notes to the Commentaries and the Institutes... Hitherto the Edict has been almost inaccessible to the ordinary English student, and

such a student will be interested as well as perhaps surprised to find how abundantly the extant fragments illustrate and clear up points which have attracted his attention in the Commentaries, or the Institutes, or the Digest."—*Law Times*

LONDON: C. F. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane.

A TREATISE ON THE PHYSIOLOGY OF PLANTS,

by S H VINES, M A, Fellow of Christ's College [Immediately.]

A SHORT HISTORY OF GREEK MATHEMATICS.

By J. GOW, Litt.D., Fellow of Trinity College. Demy 8vo. 10s. 6d

DIOPHANTOS OF ALEXANDRIA; a Study in the

History of Greek Algebra By T. L. HEATH, B A., Fellow of Trinity College, Cambridge. Demy 8vo 7s 6d

"This study in the history of Greek Algebra is an exceedingly valuable contribution to the history of mathematics."—*Academy*

"Der Verfasser des uns vorliegenden Werkes hat die vorhandenen Schriften Diophants einem genauen Studium unterworfen. Er hat die sämtlichen erhaltenen Aufgaben nicht ihrem Wortlaut nach übersetzt sondern in die algebraische Zeichensprache unserer Zeit übertragen, und diese moderne Darstellung hat er auf 86 S anhangsweise zum Abdrucke gebracht, während eine fast doppelt so starke Abhandlung vorausgeht. Wir haben zu zugeben gesucht, dass es in dem uns vorliegenden Buche

nicht an neuen Gedanken fehlt. Wir hoffen in der nicht vollständigen Uebereinstimmung, in welcher wir uns mit dem Verf befinden, das Lob nicht erstarkt zu haben welches in jener Anerkennung liegt."—M Cantor, *Berl. Phil Wochenschrift*

"The most thorough account extant of Diophantus's place, work, and critics. [The classification of Diophantus's methods of solution taken in conjunction with the invaluable abstract, presents the English reader with a capital picture of what Greek algebraists had really accomplished]"—*Athenaeum*

THE FOSSILS AND PALÆONTOLOGICAL AFFIN-

ITIES OF THE NEOCOMIAN DEPOSITS OF UPWARE AND BRICKHILL with Plates, being the Sedgwick Prize Essay for the Year 1879 By W KEEPING, M A, F.G.S. Demy 8vo 10s. 6d.

A CATALOGUE OF BOOKS AND PAPERS ON PRO-

TOZOA, CÆLENTERATES, WORMS, and certain smaller groups of animals, published during the years 1861—1883, by D'ARCY W. THOMPSON, B A., Scholar of Trinity College, Cambridge Demy 8vo. 12s 6d

ASTRONOMICAL OBSERVATIONS made at the Obser-

vatory of Cambridge by the late Rev JAMES CHALLIS, M.A., F.R.S., F.R.A.S. For various Years, from 1846 to 1860.

ASTRONOMICAL OBSERVATIONS from 1861 to 1865.

Vol. XXI Royal 4to. 25s. From 1866 to 1869 Vol. XXII. Royal 4to. [Nearly ready.]

A CATALOGUE OF THE COLLECTION OF BIRDS

formed by the late H E STRICKLAND, now in the possession of the University of Cambridge By O SALVIN, M A Demy 8vo £1. 1s.

A CATALOGUE OF AUSTRALIAN FOSSILS (in-

cluding Tasmania and the Island of Timor), Stratigraphically and Zoologically arranged, by R. ETHERIDGE, Jun., F.G.S., Acting Palæontologist, H.M. Geol Survey of Scotland Demy 8vo. 10s. 6d

ILLUSTRATIONS OF COMPARATIVE ANATOMY,

VERTEBRATE AND INVERTEBRATE, for the Use of Students in the Museum of Zoology and Comparative Anatomy. Second Edition Demy 8vo 2s 6d.

A SYNOPSIS OF THE CLASSIFICATION OF THE

BRITISH PALÆOZOIC ROCKS, by the Rev. ADAM SEDGWICK, M A, F.R.S., and FREDERICK M'Coy, F.G.S. One vol., Royal 4to. Plates, £1. 1s

A CATALOGUE OF THE COLLECTION OF CAM-

BRIAN AND SILURIAN FOSSILS contained in the Geological Museum of the University of Cambridge, by J. W. SALTER, F.G.S. With a Portrait of PROFESSOR SEDGWICK Royal 4to 7s. 6d.

CATALOGUE OF OSTEOLOGICAL SPECIMENS con-

tained in the Anatomical Museum of the University of Cambridge. Demy 8vo. 2s. 6d.

LAW.

A SELECTION OF CASES ON THE ENGLISH LAW OF CONTRACT By GERARD BROWN FINCH, M A., of Lincoln's Inn, Barrister at Law; Law Lecturer and late Fellow of Queens' College, Cambridge Royal 8vo 28s

"An invaluable guide towards the best method of legal study"—*Law Quarterly Review*

THE INFLUENCE OF THE ROMAN LAW ON THE LAW OF ENGLAND. Being the Yorke Prize Essay for 1884 By T. E. SCRUTTON, M A. Demy 8vo 10s 6d

"Legal work of just the kind that a learned University should promote by its prizes"—*Law Quarterly Review*

AN ANALYSIS OF CRIMINAL LIABILITY. By E. C. CLARK, LL.D., Regius Professor of Civil Law in the University of Cambridge, also of Lincoln's Inn, Barrister at Law Crown 8vo 7s 6d

"Prof Clark's little book is the substance of lectures delivered by him upon those portions of Austin's work on jurisprudence which deal with the 'operation of sanctions'"

Students of jurisprudence will find much to interest and instruct them in the work of Prof Clark"—*Athenaeum*

PRACTICAL JURISPRUDENCE, a Comment on AUSTIN. By E. C. CLARK, LL.D. Regius Professor of Civil Law Crown 8vo 9s

"Damit schließt dieses schaltreiche und nach allen Seiten anregende Buch über Prac-

tical Jurisprudence"—*König Centralblatt für Rechtswissenschaft*

A SELECTION OF THE STATE TRIALS By J. W. WILLIS BUND, M A, LL B, Barrister-at Law, Professor of Constitutional Law and History, University College, London Crown 8vo Vols I and II In 3 parts Now reduced to 30s (originally published at 46s)

"This work is a very useful contribution to that important branch of the constitutional history of England which is concerned with the growth and development of the law of treason as it may be gathered from trials before the ordinary courts. The author has very wisely distinguished these cases from those of impeachment for treason before Parliament which he proposes to treat in a future volume under the general head 'Proceedings in Parliament.'—*The Academy*

This is a work of such obvious utility that the only wonder is that no one should have undertaken it before. In many respects therefore, although the trials are more or less abridged, this is for the ordinary student's purpose not only a more handy, but a more useful work than Howell's. —*Saturday Review*

But, although the book is most interesting to the historian of constitutional law, it is also

not without considerable value to those who seek information with regard to procedure and the growth of the law of evidence. We should add that Mr Willis-Bund has given short prefaces and appendices to the trials so as to form a connected narrative of the events in history to which they relate. We can thoroughly recommend the book."—*Law Times*

"To a large class of readers Mr Willis-Bund's compilation will thus be of great assistance, for he presents in a convenient form a judicious selection of the principal statutes and the leading cases bearing on the crime of treason. For all classes of readers these volumes possess an indirect interest, arising from the nature of the cases themselves, from the men who were actors in them, and from the numerous points of social life which are incidentally illustrated in the course of the trials."—*Athenaeum*

THE FRAGMENTS OF THE PERPETUAL EDICT OF SALVIUS JULIANUS, collected, arranged, and annotated by BRYAN WALKER, M A, LL D, Law Lecturer of St John's College, and late Fellow of Corpus Christi College, Cambridge Crown 8vo 6s.

"In the present book we have the first of the same kind of thorough and well ordered study which was brought to bear upon the notes to the Commentaries and the Institutes. Hitherto the Edict has been almost inaccessible to the ordinary English student, and

such a student will be interested as well as perhaps surprised to find how abundantly the extant fragments illustrate and clear up points which have attracted his attention in the Commentaries, or the Institutes, or the Digest"—*Law Times*

LONDON: C. F. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane

AN INTRODUCTION TO THE STUDY OF JUSTINIAN'S DIGEST Containing an account of its composition and of the Jurists used or referred to therein, together with a full Commentary on one Title (*de usufructu*), by HENRY JOHN ROBY, M.A., formerly Prof. of Jurisprudence, University College, London. Demy 8vo 18s.

"Not an obscurity, philological, historical, or legal, has been left unsifted. More informing aid still has been supplied to the student of the Digest at large by a preliminary account, covering nearly 300 pages, of the mode of composition of the Digest, and of the jurists whose decisions and arguments constitute its substance. Nowhere else can a clearer view be obtained of the personal succession by which the tradition of Roman legal science was sus-

tained and developed. Roman law, almost more than Roman legions, was the backbone of the Roman commonwealth. Mr Roby, by his careful sketch of the sages of Roman law, from Sextus Papirius, under Tarquinius the Proud, to the Byzantine Bar, has contributed to render the tenacity and durability of the most enduring polity the world has ever experienced somewhat more intelligible."—*The Times*.

THE COMMENTARIES OF GAIUS AND RULES OF ULPIAN. With a Translation and Notes, by J. T. ABDY, LL.D., Judge of County Courts, late Regius Professor of Laws in the University of Cambridge, and BRYAN WALKER, M.A., LL.D., Law Lecturer of St John's College, Cambridge, formerly Law Student of Trinity Hall and Chancellor's Medallist for Legal Studies. New Edition by BRYAN WALKER. Crown 8vo. 16s.

"As scholars and as editors Messrs Abdy and Walker have done their work well. For one thing the editors deserve special commendation. They have presented Gaius to the reader with few notes and those merely by

way of reference or necessary explanation. Thus the Roman jurist is allowed to speak for himself, and the reader feels that he is really studying Roman law in the original, and not a fanciful representation of it."—*Athenæum*.

THE INSTITUTES OF JUSTINIAN, translated with Notes by J. T. ABDY, LL.D., and BRYAN WALKER, M.A., LL.D. Crown 8vo. 16s.

"We welcome here a valuable contribution to the study of jurisprudence. The text of the *Institutes* is occasionally perplexing, even to practised scholars, whose knowledge of classical models does not always avail them in dealing with the technicalities of legal phraseology. Nor can the ordinary dictionaries be expected to furnish all the help that is wanted. This translation will then be of great use. To

the ordinary student whose attention is distracted from the subject-matter by the difficulty of struggling through the language in which it is contained, it will be almost indispensable."—*Spectator*.

"The notes are learned and carefully compiled, and this edition will be found useful to students."—*Law Times*.

SELECTED TITLES FROM THE DIGEST, annotated by B. WALKER, M.A., LL.D. Part I. Mandati vel Contra. Digest XVII. 1. Crown 8vo. 5s.

"This small volume is published as an experiment. The author proposes to publish an annotated edition and translation of several books of the Digest if this one is received with favour. We are pleased to be able to say that

Mr Walker deserves credit for the way in which he has performed the task undertaken. The translation, as might be expected, is scholarly."—*Law Times*.

— Part II. De Adquirendo rerum dominio and De Adquirenda vel amittenda possessione. Digest VIII. 1 and 14. Crown 8vo. 6s.

— Part III. De Condictioibus. Digest XII. 1 and 4—7 and Digest XIII. 1—3. Crown 8vo. 6s.

GROTIUS DE JURE BELLI ET PACIS, with the Notes of Barbeyrac and others; accompanied by an abridged Translation of the Text, by W. WHEWELL, D.D. late Master of Trinity College 3 Vols. Demy 8vo. 12s. The translation separate, 6s.

London: C. J. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane.

HISTORY.

LIFE AND TIMES OF STEIN, OR GERMANY AND PRUSSIA IN THE NAPOLEONIC AGE, by J. R. SEELEY, M.A., Regius Professor of Modern History in the University of Cambridge, with Portraits and Maps. 3 Vols. Demy 8vo. Now reduced to 30s. (*originally published at 48s*)

"Dr BUCHER'S volume has made people think and talk even more than usual of Prince Bismarck, and Professor Seeley's very learned work on Stein will turn attention to an earlier and an almost equally eminent German statesman. It has been the good fortune of Prince Bismarck to help to raise Prussia to a position which she had never before attained, and to complete the work of German unification. The frustrated labours of Stein in the same field were also very great, and well worthy to be taken into account. He was one, perhaps the chief, of the illustrious group of strangers who came to the rescue of Prussia in her darkest hour, about the time of the inglorious Peace of Tilsit, and who laboured to put life and order into her dispirited army, her impoverished finances, and her inefficient Civil Service. Stein strove, too, —no man more,—for the cause of unification. When it seemed almost folly to hope for success, Englishmen will feel very pardonable pride at seeing one of their countrymen undertake to write the history of a period from the investigation of which even laborious Germans

are apt to shrink."—*Times*

"In a notice of this kind scant justice can be done to a work like the one before us; no short *review* can give even the most meagre notion of the contents of these volumes, which contain no page that is superfluous, and none that is uninteresting. . . . To understand the Germany of to-day one must study the Germany of many yesterdays, and now that study has been made easy by this work, to which no one can hesitate to assign a very high place among those recent histories which have aimed at original research."—*Athenæum*

"We congratulate Cambridge and her Professor of History on the appearance of such a noteworthy production. And we may add that it is something upon which we may congratulate England that on the especial field of the Germans, history, on the history of their own country, by the use of their own literary weapons, an Englishman has produced a history of Germany in the Napoleonic age far superior to any that exists in German."—*Examiner*

THE DESPATCHES OF EARL GOWER, English Ambassador at the court of Versailles from June 1790 to August 1792, to which are added the Despatches of Mr Lindsay and Mr Munro, and the Diary of Lord Palmerston in France during July and August 1791. By OSCAR BROWNING, M.A., Fellow of King's College, Cambridge. Demy 8vo. 15s.

THE GROWTH OF ENGLISH INDUSTRY AND COMMERCE. By W. CUNNINGHAM, B.D., late Deputy to the Knightbridge Professor in the University of Cambridge. With Maps and Charts. Crown 8vo. 12s.

"Mr Cunningham is not likely to disappoint any readers except such as begin by mistaking the character of his book. He does not promise, and does not give, an account of the dimensions to which English industry and com-

merce have grown. It is with the process of growth that he is concerned, and this process he traces with the philosophical insight which distinguishes between what is important and what is trivial."—*Guardian*

CHRONOLOGICAL TABLES OF GREEK HISTORY.

Accompanied by a short narrative of events, with references to the sources of information and extracts from the ancient authorities, by CARL PETER. Translated from the German by G. CHAWNER, M.A., Fellow of King's College, Cambridge. Demy 4to. 10s.

"As a handy book of reference for genuine students, or even for learned men who want to lay their hands on an authority for some par-

ticular point as quickly as possible, the *Tables* are useful."—*Academy*

CHRONOLOGICAL TABLES OF ROMAN HISTORY.

By the same.

[Preparing.]

KINSHIP AND MARRIAGE IN EARLY ARABIA, by W. ROBERTSON SMITH, M.A., LL.D., Lord Almoner's Professor of Arabic in the University of Cambridge. Crown 8vo. 7s. 6d.

"It is clearly and vividly written, full of curious and picturesque material, and incidentally throws light, not merely on the social history of Arabia, but on the earlier passages

of Old Testament history. . . . We must be grateful to him for so valuable a contribution to the early history of social organisation."—*Scotsman*

LONDON. C. F. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane.

THE ARCHITECTURAL HISTORY OF THE UNIVERSITY OF CAMBRIDGE AND OF THE COLLEGES OF CAMBRIDGE AND ETON, by the late ROBERT WILLIS, M.A. F.R.S., Jacksonian Professor in the University of Cambridge Edited with large Additions and a Continuation to the present time by JOHN WILLIS CLARK, M.A., formerly Fellow of Trinity College, Cambridge. Four Vols Super Royal 8vo £6 6s

Also a limited Edition of the same, consisting of 120 numbered Copies only, large paper Quarto, the woodcuts and steel engravings mounted on India paper; of which 100 copies are now offered for sale, at Twenty five Guineas net each set.

MISCELLANEOUS.

A CATALOGUE OF ANCIENT MARBLES IN GREAT BRITAIN, by Prof ADOLF MICHAELIS. Translated by C. A. M. FENNELL, Litt D, late Fellow of Jesus College Royal 8vo Roxburgh (Morocco back), £2 2s.

"The object of the present work of Michaelis is to describe and make known the vast treasures of ancient sculpture now accumulated in the galleries of Great Britain, the extent and value of which are scarcely appreciated, and chiefly so because there has hitherto been little accessible information about them. To the loving labours of a learned German the owners of art treasures in England are for the second time indebted for a full description of their rich possessions. Waagen gave to the private collections of pictures the advantage of his inspection and cultivated acquaintance with art, and now Michaelis performs the same office for the still less known private hoards of antique sculptures for which our country is so

remarkable. The book is beautifully executed, and with its few handsome plates, and excellent indexes, does much credit to the Cambridge Press. It has not been printed in German, but appears for the first time in the English translation. All lovers of true art and of good work should be grateful to the Syndics of the University for the liberal facilities afforded by them towards the production of this important volume by Professor Michaelis.

—*Saturday Review*

"Professor Michaelis has achieved so high a fame as an authority in classical archaeology that it seems unnecessary to say how good a book this is."—*The Antiquary*

RHODES IN ANCIENT TIMES By CICIL TORR, M.A. With six plates 10s 6d

THE WOODCUTTERS OF THE NETHERLANDS during the last quarter of the Fifteenth Century In three parts I. History of the Woodcutters II. Catalogue of their Woodcuts. III. List of the Books containing Woodcuts By WILLIAM MARTIN CONWAY. Demy 8vo 10s 6d

A GRAMMAR OF THE IRISH LANGUAGE By Prof. WINDISH. Translated by Dr NORMAN MOORE Crown 8vo 7s 6d

LECTURES ON TEACHING, delivered in the University of Cambridge in the Lent Term, 1880 By J. G. FITCH, M.A., LL.D. Her Majesty's Inspector of Training Colleges Cr. 8vo New Edit. 5s

"As principal of a training college and as a Government inspector of schools, Mr Fitch has got at his fingers ends the working of primary education, while as assistant commissioner to the late Endowed Schools Commission he has seen something of the machinery of our higher schools. Mr Fitch's book covers so wide a field and touches on so many burning questions that we must be content to recommend it as the best existing *trousseau* for the teacher."—*Pall Mall Gazette*

"Therefore, without reviewing the book for the second time we are glad to avail ourselves of the opportunity of calling attention to the re-issue of the volume in the five-shilling form, bringing it within the reach of the rank and file of the profession. We cannot let the occasion pass without making special reference to the excellent section on 'punishments' in the lecture on 'Discipline'."—*School Board Chronicle*

For other books on Education, see Pitt Press Series, pp 30, 31.

London C. F. CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane

THE ARCHITECTURAL HISTORY OF THE UNIVERSITY OF CAMBRIDGE AND OF THE COLLEGES OF CAMBRIDGE AND ETON, by the late ROBERT WHITIS, M.A. F.R.S., Jacksonian Professor in the University of Cambridge. Edited with large Additions and a Continuation to the present time by JOHN WHITIS CLARK, M.A., formerly Fellow of Trinity College, Cambridge. Four Vols. Super Royal 8vo £6 6s

Also a limited Edition of the same, consisting of 120 numbered Copies only, large paper Quarto, the woodcuts and steel engravings mounted on India paper, of which 100 copies are now offered for sale, at Twenty five Guineas net each set

MISCELLANEOUS.

A CATALOGUE OF ANCIENT MARBLES IN GREAT BRITAIN, by Prof ADOLF MICHAELIS. Translated by C A M FENNELL, Litt D, late Fellow of Jesus College. Royal 8vo Roxburgh (Morocco back), £2 2s

The object of the present work of Michaelis is to describe and make known the vast treasures of ancient sculpture now accumulated in the galleries of Great Britain: the extent and value of which are scarcely appreciated and chiefly so because there has hitherto been little accessible information about them. To the loving labours of a learned German the owners of art treasures in England are for the second time indebted for a full description of the rich possessions. Waagen gave to the private collections of pictures the advantage of his inspection on an cultivated acquaintance with art, and now Michaelis performs the same office for the still less known private hoards of antique sculptures for which our country is so

remarkable. The book is beautifully executed and with its few handsome plates, and excellent indexes does much credit to the Cambridge Press. It has not been printed in German but appears for the first time in the English translation. All lovers of true art and of good work should be grateful to the Syndics of the University Press for the liberal facilities afforded by them towards the production of this important volume by Professor Michaelis. —*Saturday Review*

Professor Michaelis has achieved so high a fame as an authority in classical archaeology that it seems unnecessary to say how good a book this is. —*The Antiquary*

RHODES IN ANCIENT TIMES By CLICH TORP, M.A. With six plates 10s 6d

THE WOODCUTTERS OF THE NETHERLANDS during the last quarter of the Fifteenth Century. In three parts I History of the Woodcutters II Catalogue of their Woodcuts III List of the Books containing Woodcuts By WILLIAM MARTIN CONWAY. Demy 8vo 10s 6d

A GRAMMAR OF THE IRISH LANGUAGE By Prof WINDISH. Translated by Dr NORMAN MOORE. Crown 8vo 7s 6d

LECTURES ON TEACHING, delivered in the University of Cambridge in the Lent Term, 1880. By J C FITCH, M.A., LL.D. Her Majesty's Inspector of Training Colleges. Cr 8vo New Edit 5s

As principal of a training college and as a Government Inspector of schools, Mr Fitch has got at his fingers ends the work of primary education, while as assistant commissioner to the late Endowed Schools Commission he has seen something of the machinery of our higher schools. Mr Fitch's book covers so wide a field and touches on so many burning questions that we must be content to recommend it as the best existing *à la mecum* for the teacher. —*Pall Mall Gazette*

Therefore without reviewing the book for the second time we are glad to avail ourselves of the opportunity of calling attention to the re-issue of the volume in the five shilling form, bringing it within the reach of the rank and file of the profession. We cannot let the occasion pass without making special reference to the excellent section on punishments in the Lecture on Discipline. —*School Board Chronicle*

For other books on Education, see Pitt Press Series, pp 30, 31

London C F CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane

LUCIANI SOMNIUM CHARON PISCATOR ET DE LUCTU, with English Notes by W. E. HEITLAND, M.A., Fellow of St John's College, Cambridge. New Edition, with Appendix. 3s. 6d.

OUTLINES OF THE PHILOSOPHY OF ARISTOTLE
 Edited by E. WALLACE, M.A. (See p. 31.)

II. LATIN.

M. T. CICERONIS DE AMICITIA. Edited by J. S. REID, Litt. D., Fellow and Tutor of Gonville and Carus College. New Edition, with Additions 3s. 6d.

"Mr Reid has decidedly attained his aim, namely, 'a thorough examination of the Latinity of the dialogue.' . . . The revision of the text is most valuable, and comprehends sundry acute corrections. . . . This volume, like Mr Reid's other editions, is a solid gain to the scholarship of the country."—*Athenæum*

"A more distinct gain to scholarship is Mr Reid's able and thorough edition of the *De Amicitia* of Cicero, a work of which, whether we regard the exhaustive introduction or the instructive and most suggestive commentary, it would be difficult to speak too highly. . . . When we come to the commentary, we are only amazed by its fulness in proportion to its bulk. Nothing is overlooked which can tend to enlarge the learner's general knowledge of Ciceronian Latin or to elucidate the text."—*Saturday Review*

M. T. CICERONIS CATO MAJOR DE SENECTUTE.
 Edited by J. S. REID, Litt. D. 3s. 6d.

"The notes are excellent and scholarlike, adapted for the upper forms of public schools, and likely to be useful even to more advanced students."—*Guardian*

M. T. CICERONIS ORATIO PRO ARCHIA POETA.
 Edited by J. S. REID, Litt. D. Revised Edition. 2s.

"It is an admirable specimen of careful editing. An Introduction tells us everything we could wish to know about Archias, about Cicero's connexion with him, about the merits of the trial, and the genuineness of the speech. The text is well and carefully printed. The notes are clear and scholarlike. No boy can master this little volume without feeling that he has advanced a long step in scholarship."—*The Academy*

M. T. CICERONIS PRO L. CORNELIO BALBO ORATIO Edited by J. S. REID, Litt. D. 1s. 6d.

"We are bound to recognize the pains devoted in the annotation of these two orations to the minute and thorough study of their Latinity, both in the ordinary notes and in the textual appendices."—*Saturday Review*

M. T. CICERONIS PRO P. CORNELIO SULLA ORATIO Edited by J. S. REID, Litt. D. 3s. 6d.

"Mr Reid is so well known to scholars as a commentator on Cicero that a new work from him scarcely needs any commendation of ours. His edition of the speech *Pro Sulla* is fully equal in merit to the volumes which he has already published. It would be difficult to speak too highly of the notes. There could be no better way of gaining an insight into the characteristics of Cicero's style and the Latinity of his period than by making a careful study of this speech with the aid of Mr Reid's commentary. Mr Reid's intimate knowledge of the minutest details of scholarship enables him to detect and explain the slightest points of distinction between the usages of different authors and different periods. The notes are followed by a valuable appendix on the text, and another on points of orthography, an excellent index brings the work to a close."—*Saturday Review*

M. T. CICERONIS PRO CN. PLANCIO ORATIO.
 Edited by H. A. HOLDEN, LL.D., late Fellow of Trinity College, Cambridge 4s. 6d.

"As a book for students this edition can have few rivals. It is enriched by an excellent introduction and a chronological table of the principal events of the life of Cicero, while in its appendix, and in the notes on the text which are added, there is much of the greatest value. The volume is neatly got up, and is in every way commendable."—*The Scotsman*

London: C. F. CLAY & SON, Cambridge University Press Warehouse,
 Ave Maria Lane.

M. T. CICERONIS IN Q. CAECILIUM DIVINATIO ET IN C. VERREM ACTIO PRIMA With Introduction and Notes by W. L. HEITLAND, M.A., and HERBERT COWIE, M.A., Fellows of St John's College, Cambridge. 3s

M. T. CICERONIS ORATIO PRO L. MURENA, with English Introduction and Notes. By W. L. HEITLAND, M.A., Fellow and Classical Lecturer of St John's College, Cambridge. Second Edition, carefully revised. 3s

"Those students are to be deemed fortunate who have to read Cicero's lively and brilliant oration for L. Murena with Mr Heitland's handy edition, which may be pronounced 'four square' in point of equipment, and which has, not without good reason, attained the honours of a second edition."—*Saturday Review*

M. T. CICERONIS IN GAIUM VERREM ACTIO PRIMA With Introduction and Notes. By H. COWIE, M.A., Fellow of St John's College, Cambridge. 1s. 6d

M. T. CICERONIS ORATIO PRO T. A. MILONE, with a Translation of Asconius' Introduction, Marginal Analysis and English Notes. Edited by the Rev. JOHN SMYTH PURTON, B.D., late President and Tutor of St Catharine's College. 2s. 6d

"The editorial work is excellently done."—*The Academy*

M. T. CICERONIS SOMNIUM SCIPIONIS. With Introduction and Notes. By W. D. PEARMAN, M.A., Head Master of Potsdam School, Jamaica. 2s

P. OVIDII NASONIS FASTORUM LIBER VI. With a Plan of Rome and Notes by A. SIDGWICK, M.A., Tutor of Corpus Christi College, Oxford. 1s. 6d

"Mr Sidgwick's editing of the Sixth Book of Ovid's *Fasti* furnishes a careful and serviceable volume for average students. It eschews 'construes' which supersede the use of the dictionary, but gives full explanation of grammatical usages and historical and mythical allusions, besides illustrating peculiarities of style, true and false derivations, and the more remarkable variations of the text."—*Saturday Review*

"It is eminently good and useful. The Introduction is singularly clear on the astronomy of Ovid, which is properly shown to be ignorant and confused, there is an excellent little map of Rome, giving just the places mentioned in the text and no more, the notes are evidently written by a practical schoolmaster."—*The Academy*

GAI IULI CAESARIS DE BELLO GALLICO COMMENT. I II III With Maps and English Notes by A. G. PESKETT, M.A., Fellow of Magdalene College, Cambridge. 3s.

"In an unusually succinct introduction he gives all the preliminary and collateral information that is likely to be useful to a young student, and, wherever we have examined his notes, we have found them eminently practical and satisfying. The book may well be recommended for careful study in school or college."—*Saturday Review*

"The notes are scholarly, short, and a real help to the most elementary beginners in Latin prose."—*The Examiner*

— COMMENT. IV. AND V. AND COMMENT. VII. by the same Editor. 2s each

— COMMENT. VI. AND COMMENT. VIII. by the same Editor. 1s. 6d each.

London · C F CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane

P VERGILI MARONIS AENEIDOS LIBRI I, II, III.,
IV, V., VI., VII., VIII., IX, X, XI, XII Edited with Notes by A
SIDGWICK, M A, Tutor of Corpus Christi College, Oxford 1s 6d each

"Much more attention is given to the literary aspect of the poem than is usually paid to it in editions intended for the use of beginners. The introduction points out the distinction between primitive and literary epics, explains the purpose of the poem, and gives an outline of the story."

—*Saturday Review*

"Mr Arthur Sidgwick's 'Vergil, Aeneid, Book XII' is worthy of his reputation and is distinguished by the same acuteness and accuracy of knowledge, appreciation of a boy's difficulties and ingenuity and resource in meeting them, which we have on other occasions had reason to praise in these pages."—*The Academy*

"As masterly in its clearly divided preface and appendices as in the sound and independent character of its annotations. There is a great deal more in the notes than mere compilation and suggestion. No difficulty is left unnoticed or unhandled."—*Saturday Review*

BOOKS VII. VIII. in one volume. 3s.

BOOKS IX X in one volume 3s.

BOOKS X., XI., XII. in one volume. 3s 6d.

P VERGILI MARONIS GEORGICON LIBRI I. II.
By the same Editor. 2s.

QUINTUS CURTIUS. A Portion of the History.
(ALEXANDER IN INDIA) By W. E. HEITLAND, M.A., Fellow and Lecturer
of St John's College, Cambridge, and T. E. RAVEN, B.A., Assistant Master
in Sherborne School 3s 6d

"Equally commendable as a genuine addition to the existing stock of school books is *Alexander in India* a compilation from the eighth and ninth books of Q. Curtius, edited for the Pitt Press by Messrs Heitland and Raven. The work of Curtius has merits of its own, which in former generations, made it a favourite with English scholars and which still make it a popular text book in Continental schools. The reputation of Mr Heitland is a sufficient guarantee for the scholarship of the notes, which are ample without being excessive, and the book is well furnished with all that is needful in the nature of maps, indices, and appendices."—*Academy*

M. ANNAEI LUCANI PHARSALIAE LIBER
PRIMUS, edited with English Introduction and Notes by W. E. HEITLAND,
M.A. and C. E. HASKINS, M.A., Fellows and Lecturers of St John's Col-
lege, Cambridge 1s 6d

"A careful and scholarly production."—*Times*

"In nice parallels of Lucan from Latin poets and from Shakspeare, Mr Haskins and Mr Heitland deserve praise."—*Saturday Review*

BEDA'S ECCLESIASTICAL HISTORY, BOOKS
III, IV., the Text from the very ancient MS. in the Cambridge University
Library, collated with six other MSS. Edited, with a life from the German of
LEBERT, and with Notes, &c. by J. E. B. MAYOR, M.A., Professor of Latin,
and J. R. LEECH, D.D., Norrisonian Professor of Divinity. Revised edition
7s 6d

"To young students of English History the illustrative notes will be of great service, while the study of the texts will be a good introduction to Medieval Latin."—*The Nonconformist*

"In Bede's works Englishmen can go back to *origines* of their history, unequalled for form and matter by any modern European nation. Prof Mayor has done good service in rendering a part of Bede's greatest work accessible to those who can read Latin with ease. He has adorned this edition of the third and fourth books of the 'Ecclesiastical History' with that amazing erudition for which he is unrivalled among Englishmen and rarely equaled by Germans. And however interesting and valuable the text may be we can certainly apply to his poems the expression, *La source vaut mieux que le puits*. They are literally crammed with interesting information about early English life. For though ecclesiastical in name, Bede's history treats of all parts of the national life since the Church had points of contact with all."—*Examiner*

BOOKS I. and II. In the Press.

III. FRENCH.

JEANNE DARC by A DE LAMARTINE. With a Map and Notes Historical and Philological and Vocabulary by Rev A C CLAPIN M A, St John's College Cambridge, and Bachelor ès Lettres of the University of France 2s

LE BOURGEOIS GENTILHOMME, Comédie Ballet en Cinq Actes Par J B POQUELIN DE MOLIÈRE (1670) With a life of Molière and Grammatical and Philological Notes By the same Editor 1s 6d

LA PICCIOLA By X B SAINTINE The Text, with Introduction Notes and Map by the same Editor 2s

LA GUERRE By MM ERCKMANN CHATRIAN With Map Introduction and Commentary by the same Editor 3s

LAZARE HOCHÉ—PAR EMILL DE BONNECHOSE With Three Maps Introduction and Commentary, by C COLBECK M A late Fellow of Trinity College Cambridge 2s

LE VERRE DEAU A Comedy, by SCRIBE With a Biographical Memoir, and Grammatical Literary and Historical Notes By the same Editor 2s

It may be national prejudice but we consider this edition far superior to any of the series which hitherto have been edited exclusively by foreigners. Mr Colbeck seems better to understand the wants and difficulties of an English boy. The etymological notes especially are admirable. The historical notes and introduction are a piece of thorough honest work. —*Journal of Education*

HISTOIRE DU SIECLE DE LOUIS XIV PAR VOLTAIRE Part I Chaps I—XIII Edited with Notes Philological and Historical Biographical and Geographical Indices etc. by GUSTAVE MASSON B A Univ Gallic Officer d'Académie Assistant Master of Harrow School and G W PROTHERO M A Fellow and Tutor of King's College Cambridge 2s 6d

Messrs Masson and Prothero have to judge from the first part of their work performed with much discretion and care the task of editing Voltaire's *Siecle de Louis XIV* for the Pitt Press Series. Besides the usual kind of notes the editors have in this case influenced by Voltaire's summary way of treating much of the history given a good deal of historical information in which they have we think done well. At the beginning of the book will be found excellent and succinct accounts of the constitution of the French army and Parliament at the period treated of. —*Saturday Review*

— Part II Chaps XIV—XXIV With Three Maps of the Period By the same Editors 2s 6d

— Part III Chap XXV to the end By the same Editors 2s 6d

M DARU, par M C A SAINTE BEUVE (Œuvres du Lund Vol IX) With Biographical Sketch of the Author and Notes Philological and Historical. By GUSTAVE MASSON 2s

LA SUITE DU MENTEUR A Comedy in Five Acts, by P CORNEILLE Edited with Fontenelle's Memoir of the Author Voltaire's Critical Remarks and Notes Philological and Historical. By GUSTAVE MASSON 2s

LA JEUNE SIBERIENNE, LE LEPREUX DE LA CITÉ D'AOSTE Tales by COUNT VAVIER DE MAISTRE With Biographical Notice Critical Appreciations and Notes By G MASSON 2s

LE DIRECTOIRE (Considérations sur la Révolution

Française Troisième et quatrième parties) Par MADAME LA BARONNE DE STAEL HOLSTEIN With a Critical Notice of the Author, a Chronological Table, and Notes Historical and Philological by G. MASSON B.A., and G. W. PROTHERO, M.A. Revised and enlarged Edition 2s

Prussia under Frederick the Great and France under the Directory bring us face to face respectively with periods of history which it is right should be known thoroughly and which are well treated in the Pitt Press volumes. The latter in particular an extract from the world known work of Madame de Stael on the French Revolution is beyond all praise for the excellence both of its style and of its matter. — *Times*

DIX ANNÉES D'EXIL LIVRE II CHAPITRES 1—8

Par MADAME LA BARONNE DE STAEL HOLSTEIN With a Biographical Sketch of the Author, a Selection of Poetical Fragments by Madame de Stael's Contemporaries, and Notes Historical and Philological. By GUSTAVE MASSON and G. W. PROTHERO, M.A. Revised and enlarged edition 2s

FRÉDEGONDE ET BRUNEHAUT A Tragedy in Five

Acts, by N. LEMERCIER Edited with Notes, Genealogical and Chronological Tables, a Critical Introduction and a Biographical Notice By GUSTAVE MASSON 2s

LE VIEUX CELIBATAIRE A Comedy, by COLLIN

D'HARLEVILLE With a Biographical Memoir, and Grammatical, Literary and Historical Notes. By the same Editor 2s

* M. Masson is doing good work in introducing learners to some of the less known French play writers. The arguments are admirably clear and the notes are not too abundant. — *Academy*

LA METROMANIE, A Comedy, by PIRON, with a Bio

graphical Memoir, and Grammatical, Literary and Historical Notes By the same Editor 2s

LASCARIS, OU LES GRECS DU XV^E SIECLE,

Nouvelle Historique par A. F. VILLEMEN, with a Biographical Sketch of the Author a Selection of Poems on Greece, and Notes Historical and Philological. By the same Editor 2s

LETTRES SUR L'HISTOIRE DE FRANCE (XIII—

XXIV) Par AUGUSTIN THIERRY By GUSTAVE MASSON, B.A. and G. W. PROTHERO, M.A. With Map 2s 6d

IV. GERMAN.**DIE KARAVANE** von WILHELM HAUFF Edited with

Notes by A. SCHLOTTMANN Ph.D. 3s 6d

CULTURGESCHICHTLICHE NOVELLEN, von W. H.

RIEHL, with Grammatical Philological and Historical Notes, and a Complete Index, by H. J. WOLSTENHOLME, B.A. (Lond.) 4s 6d

ERNST, HERZOG VON SCHWABEN UHLAND With

Introduction and Notes By H. J. WOLSTENHOLME B.A. (Lond.), Lecturer in German at Newnham College Cambridge 3s 6d

ZOPF UND SCHWERT Lustspiel in fünf Aufzügen von

KARL GUTZKOW With a Biographical and Historical Introduction English Notes and an Index By the same Editor 3s 6d

We are glad to be able to notice a careful edition of K. Gutzkow's amusing comedy 'Zopf und Schwert' by Mr H. J. Wolstenholme. These notes are abundant and contain references to standard grammatical works. — *Academy*

Goethe's Knabenjahre (1749—1759), GOETHE'S BOY-

HOOD being the first three books of his Autobiography Arranged and Annotated by WILHELM WAGNER, Ph.D., late Professor at the Johanneum Hamburg 2s

HAUFF. DAS WIRTHSHAUS IM SPESSART. Edited by A. SCHLOTTMANN, Ph. D., late Assistant Master at Uppingham School. 3s. 6d.

DER OBERHOF. A Tale of Westphalian Life, by KARL IMMERMANN. With a Life of Immermann and English Notes, by WILHELM WAGNER, Ph. D., late Professor at the Johanneum, Hamburg. 3s.

A BOOK OF GERMAN DACTYLIC POETRY Arranged and Annotated by the same Editor. 3s.

• **Der erste Kreuzzug (THE FIRST CRUSADE),** by FRIEDRICH VON RAUMER. Condensed from the Author's 'History of the Hohenstaufen', with a life of RAUMER, two Plans and English Notes. By the same Editor 2s

"Certainly no more interesting book could be made the subject of examinations. The story of the First Crusade has an undying interest. The notes are, on the whole, good."—*Educational Times*

A BOOK OF BALLADS ON GERMAN HISTORY. Arranged and Annotated by the same Editor 2s

"It carries the reader rapidly through some of the most important incidents connected with the German race and name, from the invasion of Italy by the Visigoths under their King Alaric, down to the Franco-German War and the installation of the present Emperor. The notes supply very well the connecting links between the successive periods and exhibit in its various phases of growth and progress or the reverse, the vast unwieldy mass which constitutes modern Germany."—*Times*

DER STAAT FRIEDRICHS DES GROSSEN. By G. FREYTAG. With Notes. By the same Editor 2s

"Prussia under Frederick the Great, and France under the Directory, bring us face to face respectively with periods of history which it is right should be known thoroughly, and which are well treated in the Pitt Press volumes."—*Times*

GOETHE'S HERMANN AND DOROTHEA With an Introduction and Notes. By the same Editor. Revised edition by J. W. CARTMELL, M. A. 3s. 6d.

"The notes are among the best that we know with the reservation that they are often too abundant."—*Academy*

Das Jahr 1813 (THE YEAR 1813), by F. KOHLRAUSCH. With English Notes. By W. WAGNER. 2s

V. ENGLISH.

SIR THOMAS MORE'S UTOPIA. With Notes by the Rev. J. RAWSON LUMBY, D. D., Norrisian Professor of Divinity; late Fellow of St Catharine's College 3s. 6d.

"To Dr Lumby we must give praise unqualified and unstinted. He has done his work admirably. Every student of history, every politician, every social reformer, every one interested in literary curiosities, every lover of English should buy and carefully read Dr Lumby's edition of the 'Utopia.' We are afraid to say more lest we should be thought extravagant and our recommendation accordingly lose part of its force."—*The Teacher*

"It was originally written in Latin and does not find a place on ordinary bookshelves. A very great boon has therefore been conferred on the general English reader by the managers of the Pitt Press Series, in the issue of a convenient little volume of *More's Utopia* not in the original Latin, but in the quaint English translation thereof made by Ralph Robinson, which adds a linguistic interest to the intrinsic merit of the work. All this has been edited in a most complete and scholarly fashion by Dr J. R. Lumby, the Norrisian Professor of Divinity whose name alone is a sufficient warrant for its accuracy. It is a real addition to the modern stock of classical English literature."—*Guardian*

MORE'S HISTORY OF KING RICHARD III. Edited with Notes Glossary and Index of Names By J RAWSON LUMBY, D D., Norman Professor of Divinity, Cambridge; to which is added the conclusion of the History of King Richard III as given in the continuation of Hardyng's Chronicle, London, 1547. 3s 6d

THE TWO NOBLE KINSMEN, edited with Introduction and Notes, by the Rev. Professor SKELAT, M A, formerly Fellow of Christ's College, Cambridge. 3s 6d

"This edition of a play that is well worth study, for more reasons than one by so careful a scholar as Mr Skelat deserves a hearty welcome — *Athenaeum*

"Mr Skelat is a conscientious editor, and has left no difficulty unexplained." — *Times*

LOCKE ON EDUCATION With Introduction and Notes by the Rev R H QUICK, M A 3s 6d

"The work before us leaves nothing to be desired. It is of convenient form and reasonable price, accurately printed, and accompanied by notes which are admirable. There is no teacher too young to find this book interesting: there is no teacher too old to find it profitable." — *The School Bulletin New York*

MILTON'S TRACTATE ON EDUCATION. A facsimile reprint from the Edition of 1673. Edited, with Introduction and Notes, by OSCAR BROWNING, M A, Senior Fellow of King's College, Cambridge, and University Lecturer 2s

A separate reprint of Milton's famous letter to Master Samuel Hartlib was a desideratum, and we are grateful to Mr Browning for his elegant and scholarly edition to which is prefixed the useful résumé of the work given in his 'History of Educational Theories.' — *Journal of Education*

THEORY AND PRACTICE OF TEACHING By the Rev EDWARD THRING, M A, Head Master of Uppingham School, late Fellow of King's College, Cambridge. New Edition 4s 6d

"Any attempt to summarize the contents of the volume would fail to give our readers a taste of the pleasure that its perusal has given us." — *Journal of Education*

GENERAL AIMS OF THE TEACHER, AND FORM OF MANAGEMENT Two Lectures delivered in the University of Cambridge in the Lent Term, 1883, by F W FARRAR, D D Archdeacon of Westminster, and R B POOLE, B D Head Master of Bedford Modern School 1s 6d

THREE LECTURES ON THE PRACTICE OF EDUCATION Delivered in the University of Cambridge in the Easter Term, 1883, under the direction of the Teachers' Training Syndicate 2s

JOHN AMOS COMENIUS, Bishop of the Moravians. His Life and Educational Works, by S S LAURIE, A M, F R S E, Professor of the Institutes and History of Education in the University of Edinburgh. Second Edition revised 3s 6d

OUTLINES OF THE PHILOSOPHY OF ARISTOTLE Compiled by EDWIN WALLACE M A, LL D (St Andrews), late Fellow of Worcester College, Oxford. Third Edition Enlarged 4s 6d

"A judicious selection of characteristic passages arranged in paragraphs each of which is preceded by a masterly and perspicuous English analysis." — *Scotsman*

"Given in a comparatively small compass a very good sketch of Aristotle's teaching." — *Saturday Review*

A SKETCH OF ANCIENT PHILOSOPHY FROM THALES TO CICERO, by JOSEPH B MAYOR, M A, late Professor of Moral Philosophy at King's College, London 3s 6d

"Professor Mayor contributes to the Pitt Press Series *A Sketch of Ancient Philosophy* in which he has endeavoured to give a general view of the philosophical systems illustrated by the great masters of metaphysical and ethical science from Thales to Cicero. In the course of his sketch he takes occasion to give concise analyses of Plato's Republic and of the Ethics and the book." — *The Guardian*

{Other Volumes are in preparation}

London C J CLAY & SON, Cambridge University Press Warehouse, Ave Maria Lane

University of Cambridge.

LOCAL EXAMINATIONS.

Examination Papers, for various years, with the *Regulations for the Examination*. Demy 8vo 2s each, or by Post, 2s 2d

Class Lists, for various years, Boys 1s, Girls 6d

Annual Reports of the Syndicate, with Supplementary Tables showing the success and failure of the Candidates 2s each, by Post 2s 3d

HIGHER LOCAL EXAMINATIONS

Examination Papers for various years, to which are added the *Regulations for the Examination*. Demy 8vo 2s each, by Post 2s 2d

Class Lists, for various years. 1s By post, 1s 2d

Reports of the Syndicate Demy 8vo 1s, by Post 1s 2d

LOCAL LECTURES SYNDICATE.

Calendar for the years 1875-80 Fcap 8vo cloth 2s, for 1880-81 1s

TEACHERS' TRAINING SYNDICATE.

Examination Papers for various years, to which are added the *Regulations for the Examination*. Demy 8vo 6d, by Post 7d

CAMBRIDGE UNIVERSITY REPORTER

Published by Authority

Containing all the Official Notices of the University, Reports of Discussions in the Schools, and Proceedings of the Cambridge Philosophical, Antiquarian, and Philological Societies 3d weekly

CAMBRIDGE UNIVERSITY EXAMINATION PAPERS

These Papers are published in occasional numbers every Term, and in volumes for the Academical year

VOL. XII Parts 160 to 176 PAPERS for the Year 1882-83, 15s cloth

VOL. XIII " 177 to 195 " " 1883-84 15s cloth

VOL. XIV " 1 to 20 " " 1884-85, 15s cloth

Oxford and Cambridge Schools Examinations.

Papers set in the Examination for Certificates, July, 1885 7s 6d

List of Candidates who obtained Certificates at the Examinations held in 1884 and 1885, and Supplementary Tables 6s

Regulations of the Board for 1886 9d

Report of the Board for the year ending Oct 31, 1885 1s

Studies from the Morphological Laboratory in the University of Cambridge Edited by ADAM SEDGWICK M.A. Fellow and Lecturer of Trinity College Cambridge. Vol II Part I Royal 8vo 10s

London C. J. CLAY AND SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE

GLASGOW 263 ARGYLE STREET